

J. Payne

A PROPHE-
sie out of the nienth
Chapter of Esaie, of the

*Kingdome of Christe. with a
frutesfull and godlye exposi-
tion of D. Martin Luther: K*

Wherein is mooste excel-
lently intreated of the conquest
of Christe and of al his members,
ouer Sinne, Death, and Satan, and
of sundry other things most
comfortable to be red,
and no lesse necessary
to be knowyne.

(..)

Imprinted at London

by H. Bynneman, for Gregorie
Seton, and are to be solde at the
signe of the Hedgehog, at the
west ende of Paules.

An. 1578.



To the worshipful and
godly gentleman, M. Laurence

*Washington, G. S. wisheth grace
and peace through Christ
Iesus.*



Or only moste vntrue, but
verye vngodlye also is the
saying of some, who affirme
that the wrytings of the
Prophets containe nothing
in them, but certaine olde
Sermons whereof in our age and time there
is no vse. For the Prophets in their writings
teach the feare of God, reprehend idolatrie,
trust and confidence in man, couetousnesse
&c: and set forth the punishments of suche
sinnnes. They teach also of fayth in Christ, cō-
forting the afflicted with most sweete and
pleasant Prophetes of Christ and his king-
dome. VVherefore not onely the Apostles
oftentimes vse their testimonies, but euen
Christ himselfe also, and exhorteth vs dili-
gently to read and search them. Most falsely
therefore it is sayde of some, that they serue

A. ij.

now

THE EPISTLE

now to no vse: yea very vngodly also is this their saying, wherby they so lightly esteeme of gods word, which if it had no other thing to commend it but only the Author therof, who is God himselfe, that were sufficient to make vs most willingly to embrace it, as very necessary to be knowne of al the godly.

Howbeit, by those places of the Prophets most comforte and spiritual ioy may be receyued, where they comend to the Church the promises of God concerning his sonne Christ: and therefore such places especiall ye are to bee perused and meditated vpon of Christians, who in this world can loke for no other but trouble and affliction, wherof Christ in the Gospel hath foretolde them, yea which Christ their Lord & Maister hath before suffered, and therefore may not they thinke to escape free. Notwithstanding, in what affliction so euer, in theyr Christ they may finde most sweete consolation: if they be poore, he is able to inrych them: if they be sicke, he is a Phisitiā able to heale them: if they be persecuted of the world, he is able to deliyuer them: yea and more than thys, if Sathan assaile them, by sayth in Christ they
resist

DEDICATORIE.

resist hys furie, auoide his snares, and ouercome his tentations: if the burden of sinne oppresse them, he and none but he is able to ease them therof: if deathe terrifye them, in hym they may find life, for he hath conquered Satan, he hath satisfied fully for sinnes, he by hys death hath overcome death, and opened the gate of cuerlasting life to all beleeuers.

Nowe forasmuch as these benefittes bee inestimable, and our weakenesse and infirmities is such that we can euen hardly beleue them, it is very necessarye for vs diligently to reade and meditate vppon the worde of God, wherein they are comended and confirmed vnto vs: and therefore such places of the Prophets especially are to be perused & well considered of, wherein they are mentioned and lively set forth. VVherefore after good aduise ment and due consideration, I haue published in print thys little Treatise, whyche I haue sent to your worship, beeyng fully perswaded, that it shal be found, not an vnprofitable Pamphlet, but a booke replenished with most sweet & singular consolatio. For therein (as in readyng it you shal find) is

A. iij.

contay-

THE EPISTLE

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contay-

THE EPISTLE

conteyned a Propheſie of the Kyngdome of Chryſte, wyth a moſt fruteſul and godly expoſition thereof, wherein is lyuely ſetforth the victorie and tryumphe of Chryſt and of al hys members ouer ſin, death, and Satan: alſo the moſte certayne reſurrection of all the faythfull to euerlaſtyng felicitye, wyth dyuers other thyngs moſte comfortable to be read, and no leſſe neceſſary to be known.

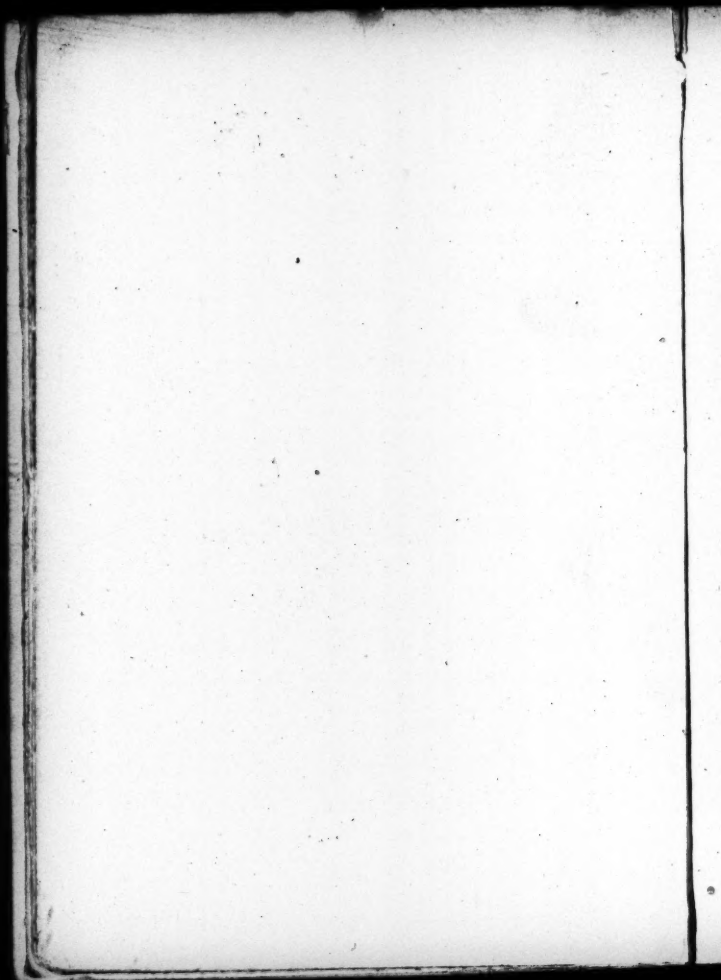
The dedication hereof I thoughte moſte conuenient and meete to make to your worſhip, not onely thereby to teſtifye my thanks full mynde toward you, for the manifolde & ſundry benefites that I haue receiued at your hands, although euen this may ſeeme to be a cauſe ſufficient, but eſpeciallye for that you haue of a long tyme ſhewed youre ſelfe to be of the number of them, vnto whome the inſtimable benefites of Chriſte doe appertayne. For your Religion hath ſhined as well in workes as in words, in al godly conuerſation as in a Chriſtian profeſſion. VVherfore, forasmuch as to the godly, godly matters are acceptable. I doubt not but this Treatiſe wil of your worſhip be wel accepted, and therefore I neede not enter into the commendation

DEDICATORIE.

tion therof, for in deede it doth sufficiently
cōmend it selfe, as to the godly and diligēt
Reader wil plainly appere. Only this I wish,
that al they that shal be occupied in reading
either this or any other godly treatise what
soeuer, maye take suche fruite thereby, that
their faith may be encreased, and their con-
sciences truely comforted.

*Your Worshippes bounden
to dispose and commaund.
G. Seton.*





¶ A Propheſie out of the
the ninth Chapter of Eſay, of the childe
Chriſt Ieſus borne vnto vs, with an
expoſition of D. M. Luther.



He people that walked in darke-
neſſe, haue ſeene a greate light:
they that dwelled in the land of
the ſhadowe of death, vpon them
haſt the light ſhined. verſe. 1.

3 Thou haſte multiplied the people, and not
increaſed their ioy: they haue reioyced before
thee according to the ioye in harueſt, and as
men reioyce when they deuide a ſpoyle.

4 For the yoke of their burden, and the rodde
of their ſhoulder, and the ſtaffe of their op-
preſſour haſte thou broken, as in the daye of
Midian.

5 And cruelly every baſſet of the warreour
is with noiſe, and with tumbling of garments
in blood: but this ſhall be with burning and
conſuming of fire.

6 For vnto vs a child is born, and vnto vs a
ſonne is giuen: and the gouernement is vpon
his

A prophesie by Esay.

his shoulder, and his name shal bee called
Wonderful, counsellour, Strong, Valiaunte,
alwayes a father, the Prince of Peace.

7 His gouernement shal be encreased, and
of the peace there shal be no end: he shall sitte
vpon the throne of Dauid, and vpon his
kingdome, to order it, and to stablishe it with
iudgemente and with righteousnesse, from
henceforth euen for euer: the Zeale of the
Lord of hostes wil performe this.



Whereas this deuine pro-
phet among other things
sayth: Vnto vs a childe is
born, it is vndoubtedly to
be vnderstood of Christ,
yea all that he here sayth, is concerning
the kingdome of the child Christ, name-
ly howe he shal gouerne his kingdome,
and what shall ensue of his gouernment,
to witte, that at him the people of Is-
raell shall be offended and stumble,
for as muche as he is published to bee
such a Lorde, as reiecteth the righte-
ousnesse of the lawe, and receybeth the

Gene

Christ is to
the Iewes
a stone to
stumble at
and a rocke
of offence.

of Christ Iesus.

Gentiles being without y^e law, through
 sayth. Whiche doeth so grieue, blinde,
 & harden the Jewes, that euen at this
 day they will not become Christians,
 wherof almost al the eight Chapter of
 Esay intreateth, according as Simeon
 also speaketh in the seconde Chapter of
 Luke: Behold this Child is appointed for the
 fal and rising againe of many in Israel, and
 for a signe which shal be spoken against. And
 Esay in his cyght Chapter sayth, that
 the Lorde shall be a stone to stumble at,
 and a rocke to fall vppon to both the
 houses of Israel. Of whiche saying of
 Esay, Saint Peter and Saint Paule
 make mention in their wrytings, and
 affirme that it is verified in the Jewes.
 So that the summe of this text is this:
 The Jewes shal be offended and harde-
 ned bycause of the wordes full of grace
 concerning the kingdome of Christe,
 when as it is so highly praised, but their
 works & the laws are so litle accounted
 of before God, which they cā not abide.
 For it must needs followe y^e where the
 grace

The sum of
 this Pro-
 phetic of
 Esay.

A prophesie by Esay.

grace of God is extolled & set forth, ther
those holpe ones which trust in their
works shold be offeended & gretly moued.

And this sense & meaning the woꝝds
next going befoze do require, where the
Pꝛophete speaketh of the darkenesse
wherewith the Iewes shold be ouer-
whelmed, how y^e it shold not be natural
oꝝ bodily darknes, but spiritual, whych
shall come hereof, foꝝ that other men &
people see a light. Foꝛwe the Pꝛophete
saith thus: The darknesse shall not bee
such as was in hir veration, when at
the first hee lightly afflicted the lande of
Zabulon, and the lande of *Neptali*, and
afterwarde did moze grievously afflicte
hir by the waye of the sea beyond *Jor-
dane* in *Gallile* of the heathen: But it
shal be such, y^e the people which walk in
darkenesse shall see a great light, which
shall shine by sight vpon them that dwell
in the lande of the shadowe of death,
wherby when thou multipliest the peo-
ple, thou doest not increase their ioye &c.
Whiche is thus much in effect: other
darke-

of Christ Iesus.

darkenesse, and an other plague shall come vpon this people, than was that, when *Theglath Phalasar* king of *Assiria* did first possesse the lande of *Zabulon* & y^e land of *Septbali*, which was as yet a light & no intollerable plague, beyng compared wth that which *Salmanasar* caused afterward, whē he possessed al y^e countrey vpon the Sea coast, and carried awaye the whole kingdome of *Israel*, whiche was a farre moze grieuous and greater plague and darknesse than the other. But beside these two plagues, the sorest plague and the greatest darkenesse shall come in the time of *Christ*, when as this people shall bee offended and stumble, and shall harden themselves, soz that a great light & shining brightnesse shall rise among the people, wherby manye of the Gentiles shall be conuerted, and the lawe of *Moses* and all *Judaisme* shal be no moze of anye estimation, but onely grace and mercye in *Christe* shall be preached, and sette forth.

The spiri-
tual darke-
nesse of the
Iewes.

A prophesie by Esay

Now it is needeful here to know the
 Histoꝛie which is wꝛitten in the second
 booke of Kings, & fiftēth Chapter, how
Theglath Phalasar king of the Assirians
 came in the dayes of *Pecah* king of Is-
 rael, and toke and carried away Cap-
 tiue Gilead and Galile, being almoste
 the thirde part of the land of Israel, to
 both sides of Iordane. It is meete also
 to knowe that which is wꝛitten in the
 seuentēth Chapter of the same booke
 of Kings, how *Salmanasar* an other kyng
 of the Assirians, besieged Samaria
 thꝛee yeaꝛes, and caried awaye all Is-
 rael. These were two darknesse, that
 is, two plagues oꝛ scourges. Foꝛ after
 the maner of the Hebrewes, lyght sig-
 nifieth prosperitie, darknesse aduersitie:
 foꝛ that in aduersitie no grace, no good-
 nesse shineth vpon them, but mēre trou-
 ble and the greatnesse of Gods wꝛathe
 ouersadoweth them. Concerning the
 firste darknesse, wherein Galile and
 Gilead were caried away, Esay callcth
 it a ligh^t affliction, foꝛ it was only vpon
 part

Among the
 Hebrewes
 lyght signi-
 feth pro-
 speritie,
 darknesse
 aduersitie.

of Christ Iesus.

part of the land, neyther did it continue
very long. But the darkenesse whiche
followed was worse and moze intol-
erable, whe as the king of the Assirians,
after he had made warre thre yeres in
the land, at the lasse caried it all awaye
Captiue. Which two plagues & darke-
nesses were types or figures of the
plague that shoulde come afterwarde,
when as the Iewes were spoyled and
caried awaye both in body and spirite:
in spirite, when they were caried of Sa-
tan from God and his word: vnto bani-
tie and lyes. In body, when they were
dispersed of the Romaines ouer the
whole world: whereof Esay in manye
places maketh mentiō. But we wil now
intreate of the prophesie of Esaye, and
learne to know our Lord Iesus Christ,
and as it were to dandle him, being an
infant, in his swaddling clothes.

The Iewes
spoyled
both in bo-
dy and
spirite.

A prophesie by Esay,

*The people that walked in darkenes haue sene
a great light: they that dwelled in the land
of the shadow of death, vppon them hath
the light shined.*

Esay (as I haue said) speaketh of spiri-
tuall darkenesse, whiche is the greatest
plague, & the sorest scourge: and of spiri-
tual light, which is the chiefest felicitie,
and greatest grace. For what can be
more horrible than blindnesse of the
harte, and ignorance in diuine mat-
ters: What can be more amiable, what
more excellent, than a heart enlighened,
and the knowledge of God: Concerning
the former, where it is, there can be no-
thing but all euill, so that euen the god
is not god, although it be present. As
for the latter, where it is, there can be
nothing but god, so that euen the euill
is not euill, although it be presente. For
what can hurt him, which knoweth and
hath God: What can profit him, who
being destitute of God, hath Satan: This
greate light therefore, and verie
shining brightnesse, is the holy Gospell,

The great
light vnder
of the pro-
phet spea-
keth vvhath
it is

of Christ Iesus.

oꝛ the woꝛde of God concerning grace,
whiche is a spirituall lighte, shewing
what God is, what he giueth vnto vs,
oꝛ bestoweth vpon vs, and what he wil
haue vs to doe. It teacheth mozeouer,
what is sinne, death, Satan, the woꝛld,
ec. What they hinder our saluation, &
what they further it.

Thinkest thou not that this is an ^{Spirituall}
vnspeakable lighte, whereby wee maye ^{lighte.}
loke both into the heart of God, and al-
so into the depth of the deitie? Wherby
mozeouer, we perceiue the cogitations
of Satan, and what sinne is, and howe
we may be deliuered fro it: also what is
man, and the woꝛlde, and how a Christi-
an muste take heede thereof. When as
befoze no man knew what God is, nei-
ther whether there be any diuels oꝛ no, ^{Spiritual}
neither what is synne and death, so far ^{darknesse.}
was it off, that they knew how to be de-
lyuered from the. So also no man knew
what is man, and the woꝛlde. foz euery
one thought that there was muche ho-
nestie, reason, and goodly vertues in the,

A prophesie by Esay

neither did any man thinke their chiefest wisdom to be meere foolishnesse, their moste noble vertue, moste filthy wickednesse.

Such ignorance and blindness Esay here calleth darkenesse, and the lande of the shadow of Death, wherein the people liued, and by the name of People he signifieth speciallly the Iewes. Heere now we beginne contention and offence at the light: For albeit this light did arise, and was preached to al the people, yet a great part refused to receiue it, for they would not seeme to be blinde or in darknes, but thought theselues to be in light.

Not by
cause of
any merit of
men, but of
his meere
grace hath
God caused
this light
shine.

Let vs now consider, whereby men deserued to see such a light. Here is shewed no worke, no free will, but rather will bonde and thral. For who can doe anye thing in darkenesse? Howe can he knowe what is to be done, who knoweth nothing. Doeth not Christe saye John. 12. *Hee that walketh in the darke, knoweth not whether he goeth. It is to be attributed therefore to nothing, but to onely*

of Christ Iesus.

ly grace, that a light ariseth in darknesse, and shineth vpon the people. Now Esay when he sayth: *The people whiche walked in darknesse, haue seene a great light,* is not so to be vnderstood, as though he made a difference betwene two sortes of people, noting vnto vs one sort which walketh in darknesse, and an other sort which walketh in light: according as y^e Iewes do seuer theselues fro y^e Gentiles as though they walked in lighte, and the Gentiles in darknesse. But he is to be vnderstood thus, that thereby he sheweth the miserie of al people. As if hee should say: God hath mercy on a people lying in exceeding great darknesse, and very much needing light, and suffereth a great light to shine vnto the, not moued therunto by their merites, but preuenteth them with his mercye, before they praye or desire anye thing, as Luke notably declareth, where Zacharias sayeth: *Throughe the tender* Luke. 1. 78.
mercie of oure G O D, whereby the daye spring from an highe hathe visited vs:

A prophesie by Esay

to giue light to them that sit in darknesse, & in the shadowe of death, &c. In whiche wordes Zacharias doeth as it were with his finger shew this Prophecie of Esaye. Whiche is also done Iohn. 1. Where there is often mention made of the light. Whereby it may be easily vnderstande, that he speaketh especiallly of the Iewes, and also of the Gentiles. For if y^e Iewes the select people of God did remaine in darknesse, howe muche more did the Gentiles?

Thou hast multiplied the people, and not increased their ioy.

He nowe giueth vs to vnderstande, from whence, whither, and why this light whiche is the Gospell and heauenly Doctrine, shineth and commeth: He declareth moreover, the disciples of this light and doctrine, and sheweth that they are of two sortes: where as it is sayde Iohn. 1. *The light shineth in darknesse, and the darknesse comprehended it not.* This is that whereof we spake before, that a greate

The Iewes
reioyce not
at the light
that shineth,
but
are offended
at it.

of Christ Iesus.

great part of the Jewes is offended and
Stumbleth at the light , as it is againe
sayde John.1. *He came vnto his owne , and
his owne receiued him not.* Howbeit a few,
namely the refuse and dregges, and the
base sort of the Jewes receiued the light.
This is that which he sayth , thou hast
not increased , or thou haste dimi-
nished theyr ioye , whiche maye
haue a double vnderstandyng. One,
that there be fewe of the Jewes which
shall reioyce at thys lyght , yea a
great parte are so hardened , and are
broughte into suche furie and rage,
that they do persecute it vnto the laste
houre of their life . The other sense is,
there is great ioy among the Saintes,
where the Gospel hath good successe, so
that many are conuerted . Of suche ioy
the Apostles toke but little of y^e Jewes,
yea they did rather gretly lament their
hardned faith, as it is manifest in Paul,
Rom.9. and Clay hymselfe declareth the
same, Chapter .33. when he sayeth: *The
messengers of peace shall weepe bitterly: that
is,*

A prophesie by Esay

is, the Apostles which preach peate, and the Gospel, shall lament greatly, &c. when as notwithstanding the Iewes oughte to take exceeding greate pleasure and ioy thereat, for that they shold beleue, forasmuche as such a light was promised and brought of Christe hymselfe to them especially befoze all nations of the earth.

The Ievvs
offended at
the conver-
sion of the
Gentiles.

But the former sense is rather to be liked, and doeth better agree wth the text, when it is saide that there is therfore so little ioy, for that so many of the Gentiles are converted: For it grieved none so muche that the Gentiles were converted, as it did the hardned Iewes. Nowe it is not fitly sayde that there is little ioye, and that not many do therfore reioyce, bycause the Gentiles beleue the Gospel, and it is thus much in effect: It doth bere and trouble many, more than can be sayd, that Christe crucified is receiued of so many Gentiles, and a very fewe there are, whome thys doth wel please, all the rest are even in

of Christ Iesus.

a rage and furie thereat, as if at this
daye in our tyme it shoulde be sayde :
GOD maketh manye to become
true Gospellers, but that bringeth smal
ioye to the Pope : that is, there be
fewe in the Papacie, whyche doe
thereat take pleasure and ioye, yea
there are verye manye, euen the
greatest part of them, whom it doth so
griue, that they are brought euen vn-
to furie & foolishnesse. Moreouer this
text meaneth the same that Moses doth
in his song, where he sayeth after this
sort : *I wil prouoke them to enuie by those* *Dent. 32. 21.*
which are not my people: I wil anger the by a
foolish nation. According as Paule allea-
geth it. *Rom. 10.* That is, I wil receiue &
Gentiles which are not my people, whi-
che are also foolish, in as muche as they
haue not the lawe of Moses, neyther
knowe so muche of God, as the Iewes,
whiche heare of hym daylye. When
therefoze it shall be sayde : Beholde the
Gentiles are the people of **GOD**,
that setteth them in a rage and furie.

A prophesie by Esay

For they only wil be the people of God,
and yet they do not worship God only
for their God, but haue others also. For
as much therfore as they forsake God,
he wil receiue others: for that they com-
mit fornication wth others, hee will
chose to himselfe others also, whome he
may loue. This is to make the ioy little
and small, and to multiplie the people.
Wherby y^e qualitie & state of the Gospel
is declared, namely what successe it hath
in the worlde: very much ioy proceedeth
from it if many receiue it, yet neuer the
lesse many are offended at it, which do not
receiue it. If (say they) how many thou-
sande men are seduced by that heresie:
all the worlde desireth to haue that do-
ctrine, as the Actes said, John. 11. *If we
let him thus alone, all men will beleue in him:*
and John. 12. *Beholde the world goeth after
him.* So they say also at this day: vnlesse
we preuent it, the whole worlde will em-
brace the heresie of Luther. Let vs en-
deuour therfore with might and maine
to repress it, let vs burne, kil, persecute,
and

The Gos-
pell brin-
geth ioy to
the recey-
uers thereof,
but offendeth
them that
receiue it
not.

of Christ Iesus:

and pursue, that wee maye extinguishe
the Gospel: for it maketh the people to
renolte from vs, it diminisheth also our
wealtb and honoz. Go to ye valiaunte
and stout Champions, stay and hinder
the course of the Gospel al that yee are
able, ye shall notably sayle of your pur-
pose. If ye did not so resist, your poinpe
and pride might continue longer. That
therefore ye may the sower perish, helpe
forwarde your owne destruction, strue
both againste God and men, that both
God and men may hate you, that so at
the lasse ye may be destroyed, such as it
hath happened to the Iewes, and to all
the persecutours of the Gospel. Amen.

Though
the vvicked
persecute
the Gospel
yet they
shall not
prevaile a-
gainst it,

*They haue reioyced before thee according to
the ioy in harvest, & as men reioyce whe
they deuide a spoyle,*

*Before thee, sayth the Prophet, that is,
in spirite and faith, wherein the kyng-
dome of Christ consisteth, and in which
he raigneth. Here againe it appeareth
C. that*

A prophesie by Esay.

that there is a small part whiche reioyceth, as it is a little before mentioned, whereby we maye vnderstande that it is true that thys terte (*Thou hast not increased their ioy*) is thus muche in effecte: Thou makest them sadde and angrie, for that they haue no ioye, but onelye affliction thereby, as if the Propheete shoulde haue sayde after thys sorte: There is small ioy surely, that is, great sorowe and resistynge, for hee addeth nexte after: But before thee there is ioy, as if he saide, there is little ioy, that is no ioye, but before thee is greates ioy: Whereouer, he sayde *Before thee*, for this cause also, that no manne shoulde loke for worldly and transitorie ioye in the kingdome of Christe. Ioye in God muste be hidden vnder the Crosse, as Christe sayth: *In the world ye shal haue affliction, but in me you shal haue peace.* The heartes of Christians are alwayes ioyfull, althoughe in body, goodes and reputation outwardely they are compelled to suffer affliction. For the innumerable

multe

The
worldlye
ioy to bee
looked for
in Christes
Kingdome.

John. 16. 33.

of Christ Iesus.

multitude, vnto tohome little ioy cometh by the Gospell, and Satan will worke so far, þ Christians shall be able to reioyce nothing either of their welth, or honoz and reputation. So that Christians are togither both in sorrowe and pleasure, in grieve and ioy, in warre and peace, for as much as befoze God they are mery in spirite, and are also abhorred of the vnfaithfull and Satan, which cannot abide them. The Prophet addeth a similitude of ioy, whiche is wonte to be in a plētifull haruest. For in the Autumn or haruest is the gretest ioy of the whole yeare, when as all the fruits of the earth being reaped and gathered togither, are caried home and laid vp, as wine, graine oile, figs, and whatsoeuer fruits of trees which are without number, especiallpe if it be a fruitfull yeare, for then it is called a plentifull Autumne or Haruest, then the Earthe gyueth a rewarde to the Tillers thereof, then it yeldeth profytte and fruite for the labourers of the whole yeare: then euerpe one
C.ij. singeth

A similitude of the ioy in Haruest.

A prophesie by Esay.

ingeth, and reioyceth in gathering together such fruite. Hereupon the Scripture calleth the Autumne or Haruest, the ende of the yeare, as Exodus chapter xiiij. When as in the ende of the yeare thou hast gathered together al thy fruits into barnes and store houses, &c. For by and by after haruest the husbandmen beginne to plowe the grounde agayne, and to prepare for the haruest of the yeare following. The Gospell is after this sort the spiritual haruest, as Chzist declareth John. 4. *Luke sayeth he, on the regions, for they are white already vnto haruest.* The Prophets which went before Chzist, did indeede till the Earthe, yet they did not liue vnto haruest: that is, they preached the law, they foretolde of Chzist, they prophesied of the gospel, they toke much paines in the scripture, and for the peoples sake, that they might make men ready against the coming of Chzist. Howbeit they liued not vntill the time when as these things were to be fulfilled, as Chziste sayth in another

The Gospell the spiritual haruest.

of Christ Iesus.

another place : Many kings and Prophets haue greatly desired to see & heare those things which ye see and heare, and yet neyther of them was graunted vnto them. Lukc. 10. 24

But we, that is, the Apostles and all the godly, do receyue the gospel, & come into the haruest, that we may enjoy al the fruites of the gospel, that is, the spirite, the comforter with al his giftes, wherein we are made so ryche, that we haue grace and remission of sinnes for ever: moreover, that we may enjoye redemption from death, dominion and power over the Diuel and al euil what so ever, and briesly, the fulnesse and most abundant plentie of all goodnesse, so that Saint Paule doth rightly call them unspeakable good things and exceeding riches, which we enjoy through Christe. This is a true Autumn or haruest, this is a rich vintage, filling the barnes and vessels. Herevnto the deuine Prophets laboured to bring men, in as much as they soyetolde that such a time shoulde

They vvhl
che belieue
the Gospel,
are made
partakers of
the fruites
of the spiri-
tual haruest

C. liij. assuredly

A prophesie by Esay

assuredly come, and hereby they comforted them. These we haue assured witness of our faith, according as Saincte Peter saith: Not for their owne, but for oure sake they declared such thinges as they preached of Christe. Here is that saying verified. There is one whiche soweth, & another that reapeth, as Christ himselfe sayeth. Joh. 4. *Other men laboured, and yee are entred into their laboures,* even as the Israelits came into the land of Canaan, which notwithstanding they had not tilled, but as it is saide, Psal. 105. *They tooke the labours of the people in possession.* And Moses saith in Deuteronomie: God shall giue thee Cities whiche thou hast not builded, and fieldes in whiche thou hast cast no sēde &c. This therefore is in deede great ioy, both to know and to haue suche greate good thinges, and therefore to giue God thanks, to extoll and praise him. Nowe althoughe these bee offered to the whole worlde, howe selue bee there, (such is mens peruersnesse) which do acknowledge and receyue

The goodnesse and grace of God is offered to the whole world, but receiued of fewe.

of Christ Iesus.

seeme them: holwe sewe bee there, whiche (alas) haue ioye by them: for they are very exceeding greate and highe good things.

Another similitude the prophete bringeth of victorie, when as the battel being ended, the spoiles are diuided, where by the Souldiours are enriched.

A similitude of the diuision of the spoile after the victorie ob- tained.

The more dangerous and sharpe that the battayle hath bene, so much more pleasaunte is the victorie, so much more sweeter is the diuision of the spoyle: then there is a ioyfull retournyng into theyr Countrey: then is there shouteyng, reioycing, singyng, and talkyng of the perilles and laboures of the battell, of the prosperitie and safetie of the victorie: When they speake much of theyr enemyes, and deride and scoone them: Muche more is that done in the spirituall victorie before God, Sinne, Death, and Sathan being overcome. Claymakyng no mention of the victorie, speaketh of the diuision of the

C. iiii.

Spoile,

A prophesie by Esay

The victorie
is not
ours, yet
the fruite
therof is gi-
uen vnto
vs.

Christ the
true Cap-
taine, vvith
out vvhom
the victorie
can not be
obtained.

spoyle, for he afterward speaketh of the
victorye, whose it is, for it is not ours,
so that we haue got it of our selues, but
the profite and fruite of the victorye, is
giuen vnto vs, that is the diuision of
the spoyle, whiche is the holy Gospel,
the worde of life, whereby we are made
partakers of the fruite of Christs victo-
rie, namely of deliuerance and freedome
from sinnes, as it is sayde. This doth in-
deede make hartes ioyfull, quiet, strong
vnto God and stable, againste Satan
and all his power and wickednesse. For
before Christ came, the Prophets when
they pitched their campe with the word
of God, they obtayned as yet no victorye.
They stood and looked for the true Cap-
taine of the armie, who should encoun-
ter for vs with sinne, death, the Diuell,
and hauing overthromen them, obtayn
a noble conquest and victorye. Other-
wise, without that captaine of the ar-
mye, it woulde fall out as it did with
the people of Israel, 1. Sam. 17. when they
had pitched their tentes ouer agaynste the

of Christ Iesus.

the Philistines, as often as they beheld the champion Goliath, they were discouraged and greatly asrayde, vntill the righte champion Dauid obtayned the victorie. So also doeth the case stande with vs, if without Christe we haue to fight againt sinne and death.

But for as much as our Dauid hath overcome death together wyth sinne, of whom we coulde not but be asrayde, and discouraged by them, we are ioyfull and safe, we sing with a mery cheare, deuising the spoyle with ioy, that is, wee preach and publish the Gospel, praysing God, and giuing him thanks, we comfort and strengthen one an other, & saye: Be not sorrowfull or sadde, nothing can hurt thee, sinne is abolished, death is overcome, all wrath and indignation is taken away, here is nothing but grace and peace remayning, Sathan is destitute of strength, his kingdome is fallen, as Saint Paule sayth. 1. Cor. 15. O death, where is thy sting? O hel, where is thy victorie? But thanks be vnto God which hath giuen

The ioy of
the deuising
of the spoyle

A prophesie by Esay

vs victorie through our Lorde Iesus Christe
With such wordes we comfort one an-
other. Nowe Esay entreateth moze at
large of the battel and victoꝝ, wherby
the Gospel is for a part of the spoyle de-
uided amongst vs vnto eternall peace.
Let vs heare him therfore speaking as
foloweth.

*For the yoke of their burden, and the rodde of
their shoulder, and the staffe of their oppre-
ssour hast thou broken, as in the day of Mi-
dian.*

I thinke that none can moze platnely
interprete this place, than Paule doeth
1. Cor. 15, as we haue already declared,
where he sayth: O death where is thy sting?
O hel where is thy victorie? The sting of death
is sinne, and the strength of sinne is the lawe.
In which place Paule rehearseth thre
things whiche Christe hath conquered,
and hath deliuered vs from the, name-
ly, death, sinne, and the law, euen as E-
say maketh mention of thre things
which

of Christ Iesus.

Which God hath overcome, & he might
make vs ioyful and safe before him. Let
vs see holwe Esay and Paule agree tog-
ther: for it cannot be that Esay shoulde
speake of any other than of that wherof
Paul speaketh, for as much as the peo-
ple of God can haue no other ioye or
peace, but whē these thre be overcome,
namely death, sin, and the lawe. If these
thre shoulde remaine, it shoulde auaille vs
nothing, although he shoulde giue vs all
things (if it could so be) and shoulde bring
vs euen into heauen. Who can haue a
ioyful & quiet heart, which hath & feeleth
death, sinne, the law vpon himself and a-
gainst himselfe: for it is necessarie that
there shoulde be life, a good conscience &
libertie, where ioy must be. Now when
Esay sayth that we reioyce before god,
in as much as thre thinges are over-
come and taken away, sayth herevpon
concludeth, that he agreeth wholly with
Paul, who comforteth Christians with
such victorie, and byddeth them agayne
comforte one an other, agaynst
death,

No true
ioy or
peace can
be had, vn-
lesse death,
sin and the
law be o-
uercome.

A prophesie by Esay

death, sinne and the lawe.

By the
yoke of
their bur-
den is signi-
ed death.

The vvicked
feele
not death,
and vvhy.

The firste therefore is the yoke of
theyr burden. Their burden, sayth the
Prophet, that is of them, which reioyce
in harueste, and in the diuision of the
spoyle. They whiche know and receyue
the Gospell, haue this the first cause of
their ioye, that Christ hath broken the
yoke of theyr burden, which yoke sure-
ly is death. A grievous yoke, and intoler-
able burden, whiche euery one is a-
fraid of, and flieth, and yet can not a-
uoyde it, but must take it vpon him and
beare it. I speake now of that death
which is felt as it is, wherby the con-
science is dismayed, and feeleth both the
wrath and iudgement of God by reason
of the sinnes wherof it is guilty. Whi-
che assuredly is nothing else but death,
which as yet beareth rule and flouri-
sheth without the kingdome of Christ,
euen as Adam and Eue felt it in Para-
dise. But the wicked doe not marke or
consider of suche death, but when they
must depart from hence. For as long as
they

of Christ Iesus.

they feele no sinne, so long doe they not consider oꝝ regarde death. Wherefoze Sainte Paule sayeth that the sting of death is sinne. That is, death shoulde haue neither strength noꝝ power, neyther should be able to pearce, if al sinne being taken away, onely innocencie were in vs. For whom shoulde it kyll, the cause and fault bepng taken away? Moreover, a good conscience neyther can feare death, neyther doth it knowe any thing of the sting, strength oꝝ power of death. But when the conscience findeth sinne in it, then death pearceth and pꝛeuayleth, for a sinnefull conscience is compelled to yelde vnto it, and to confesse that it hath so deserued. For as much therfoze as it feleth in it selfe the sting of death, that is sinne, neyther knoweth howe to encounter wyth it, it greatly feareth death.

The second is the rod of their shoulder, that is, sinne, which giueth strength vnto death, and maketh it grieuous, as it is sayde. For vnlesse sinne be first oꝝ

By the rod
of their
shoulder is
ment sinne,
vvhich is
the sting of
death.

uercome

A prophesie by Esay

uercome, Death can not be ouercome
oz subdued. Neyther can death be with-
out sin, nor sin without death. For this
cause could deth not abide still in Christ,
although he had power ouer him a litle
while for our cause. For in Christ there
was no sinne beyde our sinne, whyche
he toke vppon himselfe. So neyther
can death abyde in Christians, after
that they are iustified in Christe, and
haue now no syn, although for a short
tyme it hath power ouer them. For
thys is properlye to ouercome Death
and Synne, not that they are sodayne-
ly and in a moment taken awaye by
force, so that they are no more felte,
but that firste rule and power is taken
from them, and they are condemned
by iustice and iudgemente, that they
shall be brought vnto nothyng. If they
doe as yet in the meane season exer-
cise theyr tyrannie, and make them-
selues as yet to be felte, befoze they be
destroyed, that maketh no matter. For
sentence is giuen vpon them, not that
they

of Christ Iesus.

they shall haue power and might so to
rage, but rather that they shall forth-
with ceasse and haue an ende. Euen as
the case standeth with a mighty enemy, *A similitude*
who is not put to death as soone as
he is taken, but his life is prolonged,
vntill being condemned in open iudge-
ment, he be executed by the sentence of
the iudge. Now that life which he liueth
in the flesh, is life in deede, but surely a
miserable life, which hath no power or
abilitie either to hurt, to beare rule, or
to oppresse the aduersaries, in as muche
as it is reserued to death. Neyther doeth
he now liue that he may rule, but that
he maye be condemned and putte to
death.

In like maner is it with death, & sin,
Christ hath conquered & taken the cap-
tine, that they can no more beare rule
ouer vs, or overcome vs as befoze,
as it is sayde in the 68. Psalme: *Thou*
arte gone vp on high, thou hast led captiuitie
captiue. But he dayly giueth iudgement
of them, and pronounceth sentence
vpon

Christ hath
conquered
death and
sinne.

A prophesie by Esay

vpon them and condemneth them by
 the Gospell, that they can haue no
 rule or power ouer vs, but must shortly
 ceasse and come to their ende. Accord-
 ing as Paule sayeth Rom. 8. that by
 sinne he condemned sinne. As for the
 remnantes of sinnes whiche do as yet
 worke, and shewe out themselves, they
 are nothing. For they are condemned,
 and both they power and rule beyng
 losse, they can not hurt: neyther is there
 nowe anye more remayning, but that
 comming to theyr ende they shoulde be
 abolished and perish. What then doth
 it hurte mee, if I feele eyther death or
 sinne a little while as it were bearing
 rule, when as I knowe that they beare
 not rule, but are condemned. Where-
 as they are moued and felt, it is nothing
 else but that they feare and tremble at
 the sight of their destruction. As on the
 other side, what doth it awayle the wic-
 ked, that they doe not feele sinne and
 death for a little whyle, as though death
 were taken awaye by force, when as
not

It hurteth
 not the god-
 ly that they
 feele sinne
 and death
 for a
 while.

It anailleth
 not the
 vicked
 that for a
 time they
 feele not sin
 and death.

of Christ Iesus.

notwithstanding there is rule and power over them lest it vnto sin and death, and they wil forthwith come vpon them, and continually raigne ouer them.

Whereof it is that Esay and Paule doe use such wordes as shewe that sinne and death haue lost their power and rule, and shall shortly haue an end, although for a while they make a shew as though they ruled, for Paule saith not: Death, where abidest thou? Hell, where dost thou remaine: but after this sort: *O Death, where is thy sting? O Hell, where is thy victorie?* As if he said, *O Death and Hell, ye are present onely for a shorthe time, and not long: your rule, might, victorie, sting, and all power are losse. We are offended against me, I confesse, but I pray you do not bite me, neither doe greatly moleste or trouble me. In deede I seele you, notwithstanding I am nothing afrayde of you, for ye haue no more power or strength left, and without long delay ye shal be destroyed & brought to nothing. Whereas they dydde mocke and scoorne*

Death and
Synne haue
losse their
rule and po
wer.

D.

Christ

A prophesie by Esay

Christe on the Crosse, as though he had
 bin destitute of all strength and power,
 and shold be forthwith enforced to yelde
 by the ghost: nowe the case is cleane al-
 tered, so that wee maye glorie agaynst
 sinne, and death, mocking and scoynyng
 them, and speaking ignominiously and
 reprochfully of the, for that we are cer-
 taine that they can nowe do no more,
 but that they muste yeld and giue ouer.
 Wherefoze death and synne are so con-
 demned among Christians, and fastned
 to the Crosse, that if there bee anye re-
 manents remaining of them, they profite
 them nothing, but that they are compell-
 ed to heare howe they are scoyned and
 despised: **D**eath where is thy king?
Hell where is thy victoꝛye: ye were
 not so mightie, but ye are now as weak
 and destitute of strength. **A** wicked and
 shamefull thyng, howe haue you huge
 and stoute Champions Death and Sin
 moste horribly ruled in the worlde, tri-
 umphing ouer all, and grienously trou-
 bling them: Go to, descende nowe from
 the

Death and
 Synne haue
 moste grie-
 uously ra-
 ged, but
 nowe they
 are subdued

of Christ Iesus.

the Crosse, if yee bee stout and valiant
champions, nowe shewe it forth. Yee
are there fastned to the Crosse of Christ
where ye must be forthwith destroyed.
He whom you hang there, is deliuered
from thence, with all vs that depende of
him, so that that is come to passe whiche
Salomon sayeth: 1. *Pro. 11. The righteous
shal be deliuered out of trouble, & the vngod-
ly shal come in his steade.*

So Esay also speaketh of Sinne and
Death, not simply, but that their domi-
nion is ended, and how that dominion,
that is mighte, rule and power, is bro-
ken. For he sayeth not simply, their bur-
den, but the yoke of their burden. By the
worde Yoke, he declareth that we were
subiecte to Death, to beare the burden
thereof, and that it had rule ouer vs, as
the husbandman hath ouer the beast, on
which, when he hath yoked it, he layeth a
burden, as hauing rule and power ouer
it, when it is so enclosed and bound in y
yoke: For y burde which one of his owne
accoꝝd layeth vpon himself, is not called

By the
vvorde
yoke vvhath
is signified;

D.ij.

the

A prophesie by Esay

the yoke of a burthen, but simply a bur-
den. But the yoke of a burden, as a bur-
den vpon one that is yoked, comprehen-
deth a certaine subiection in it, whereby
one is compelled to beare the burthen.

So it becometh that we shold beare death,
being a heauy burden, euen against our
willes, as they whiche throughte spynne
were subiect to death, and to the power
and rule thereof, and that it shold haue
dominion ouer vs. Whyche dominion
Christ hath broken for vs, and hath re-
deemed vs from suche power, although
Death lieth vpon vs for a litle while, yet
is it without al power and rule ouer vs,
euen vntill suche tyme as it cease. The
same meaning also hath this, where hee
sayeth not simply, the rod, but the rod of
their shoulder, as if he saide: the rod is
not a common rod, which is voluntari-
ly borne and laied on their shoulders, but
such a rod, as wherewith we are striken
and beaten on the shoulders, that so wee
may be enforced to beare the burden, so
that this rod is the dominion and rule
where?

VVhy hee
saith not
simply, the
rod, but the
rod of their
shoulder.

of Christ Iesus.

whereunto we are subiect: For as it is
saide, vnlesse sinne didde beare rule ouer
vs, Death shoulde haue no power ouer
vs at all: howbeit forasmuch as we are
vnder the dominion of sinne, and subiect
and captiue vnto it, we against our wils
beare the burden of Death, desiring to
be deliuered from it. But Synne is al-
wayes ready as a rod, byliuing vs, and
compelling vs to beare the burden, that
is, sinne enforceth vs to be subiecte to
Death, and to dye.

The thirde is the staffe of their oppres-
sion, which is the Law, as Paule saith:
The strength of sinne is the Law: Now
I speake of the Law, vnderstande accor-
ding to the Spirite, which reuealeth sin,
as it is saide Rom. 3. and 7, By the Law com-
meth the knowledge of sinne: Not being vn-
derstande according to the flesh, when it
maketh men flatter themselues through
workes. Rom. 2. For they that vnderstand
not the law according to the spirite, doe
not feele the rod, that is syn, vpon theyr
shoulders. The rod is presente indeede,

By the
staffe of the
oppression
vvhich is to
be vnder-
stoode.

D. iij.

but

A prophetic by Esay

but it pincheth not their shoulders, that is, they haue sin, but they neither feele it, noꝝ perceiue it. Euen as the burden, þis, death also pꝛesēt, but they haue not þis yoke of the burden. foz they do not perceiue how death hath subdued thē vnto it selfe, & beareth rule ouer thē. So þis staffe also is pꝛesente, but they heare not the voice of the oppꝛessor, so that these are two diuerse things, the staffe and the oppꝛessor: euen as the rod, and to lay it vpon the shoulders, are two, so are also the yoke and the burden. foz death, sin, & the law, haue to do with vs all, but we doe not feele the sting and victorie, that is, the power and rule of death, sin, and the lawe ouer vs, vntil the houre come. The staffe therfoꝛe is the lawe, the oppꝛessor, the power and dominion of the lawe. foz if there were no lawe, neither shoulde there bee anye synne lefte. But seeing that the Lawe is pꝛesente, wee wylthe to bee deliuered from synnes, but that cannot bee, foz the Lawe is at hande, whyche exacteth of vs,
bꝛgeth

of Christ Iesus.

bygeth and pursueth vs, witnesseth a-
gainste vs, and conuinceth vs to bee
synners, and doeth perforce bying vs
vnder synne: then is there the voyce of
the oppressoure: then the Lawe hath
rule and power ouer vs, and maketh vs
the seruantes of synne. For therfore the
power of the lawe is called an exactor
or oppressour, for that it doeth alwayes
require obedience of vs, and leaueth no
peace or quietnesse to the conscience, by
reason of such exaction and requirynge of
obedience. When as therfore wee are
able neyther to satisfie such exaction, nor
to yelde due obedience, it by and by byn-
geth vs vnder synne, and pronounceth
vs the seruantes of synne, and synne
doeth incontinentlye delyuer vs vnto
death. Then as bondslaves wee are in
subijection and thraldome vnder deathe,
synne, and the lawe, that is vnder the
poke of the burden, vnder the rodde of
the shoulde, and vnder the staffe of the
oppressour. We see here howe Esay hath
borrowed his speeche either fro a keeper of

VVhy the
powver of
the lawe is
called an
oppressor.

Fro whence
Esay borrowe
verth hys
speeche.

A prophesie by Esay

horses, or from some cruel tyrant, for the burd, rod, and staffe, are things ready for the miserable beast. Nowe we woulde willingly be released from this burden, but we are helde captiue vnder the poke, that is, we are so vnder the power and dominion of Deathe, that we are compelled to beare the burden thereof, and to be subiect vnto it. We desire also to be deliuered from the rod, but it lieth alwayes vpon vs, which rod is the power and dominion of Sin, which persoe holdeth vs subiect vnto it. We do mozeouer mosse earnestly wish to be set free from the staffe, but the oppressor is at hande, and will not suffer that, which oppressour is, the voice and strength of the Lawe.

Thus we haue hearde what Esay meaneth by these three, that it is not in our power to bryake them, but that we are compelled to be subiect to them, and to beare their dominion, and obey the rule which they haue ouer vs. Hereof now it followeth, that we are able to do
no

of Christ Iesus.

no god, but onely all kinde of enill, and
 that wee haue no free will. For it is
 Christ, who alone ouercometh these
 by himselfe for all vs, and diuorsh rich
 spoiles, that we being deliuered and set
 at libertie, might praise and extoll hym
 wpth all ioy and quietnesse. Of this
 Christe the prophet saith: *Thou haste bro-*
ken, &c. But how doth he breake them:
 so, that they must needs cease to beare
 rule any moze, as Paule saith of death:
1. Cor. 15. The last enemy that shal be destroy-
ed is Death. As for sin, it ruleth no moze
 ouer vs. But how is the lawe broken?
 Sin and Death, haue lost their strength
 and power, as we haue said, so that they
 cannot any moze hurte vs, neither hold
 vs any longer vnder theyr power and
 rule, but they must of necessitie utterly
 cease, and be brought to nothing. Now
 the lawe is so broken, that it doeth no
 moze vze vs, for we are made free frō
 the errand and vizing thereof, inasmuch
 as we satisfie it throughte Christe oure
 Lord and Saviour, by whose grace we

VVe are
 able to
 doe no
 thing that is
 good, but
 Christ doth
 all for vs.

Howe the
 lawe is
 broken.

D. v.

nowe

A prophesie by Esay

noſwe lins, and by the ſpīrite doe freely,
whatſoeuer the law tolleract oꝝ require
of vs. Therfoze we haue now no moze
nēde of any lawe. Foꝝ as muche as it
ceaſeth to exact oꝝ require any moze of
vs, all the power, rule, and cauſe thereof
are taken away, and nowe we ſo leade
our life, as they that are without the
lawe and ignorant thereof, enen as a mā
that is in god health, liſteth, eateth, and
drinketh without any lawe and exaction,
ſo that he hath no nēde of any lawe
hereunto, wherof I haue elſe where in-
treated moze at large. It ſolloweth
mozeouer in the text:

As in the day of Midian.

It is expedient here to haue in remē-
brance that notable and moſt excellent
Hiſtoꝛie wꝛITTEN in the booke of Iudges
Chap. 6. and. 7. how the Midianites, the
Amalechites, and they which came from
the Eaſt, deſtroyed the countrey of Iſ-
rael, and put the Iſraelits to flight, and
how Gedeon at the commaundement of
God

of Christ Iesus.

God, ouercame the without the sword
with only trumpets and lampes, so that
they were slaine and put to flight by
wounding one an other, and by theyr
owne sword. For this victorie is a
type or figure of the victorie of Christe,
which he hath obtained ouer these thre
enemies, and which al Christians euen
at this day do with him, without helpe
of the sword, maintaine, being gotten.
Nowe Elay woulde therefore take that
deed for an example, that he might shew
with what power Christe hath ouer-
come and conquered those enemies. The
Historie is more large than that it can
be eyther rehearsed or exprest in fewe
wordes, wherefore let him that is desir-
ous to knowe it, reade it in the
booke of Judges. Howbeit the summe
thereof is this: that Gedeon obtayned
so greate a victorie, so greate tri-
umphe, wyth a verie small power
and strength. For his Citizens and bre-
thren hated hym, being angrie and
offended with hym bycause he hadde
destroyed

The victo-
rie of Ge-
deon men-
tioned in
the 7. of
Judges a fi-
gure of
Christes
victorie.

The summe
of the Histo-
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A prophesie by Esay

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nowe line, and by the spirite doe freely
whatsoever the law will exact or require
of vs. Therefore we haue now no moze
nede of any lawe. For as muche as it
ceaseth to exact or require any moze of
vs, all the power, rule, and cause thereof
are taken away, and nowe we so leade
our life, as they that are without the
lawe and ignorant therofienen as a mā
that is in good health, listeth, eateth, and
drinketh without any lawe and exaction,
so that he hath no nede of any lawe
hereunto, wherof I haue also where in-
treated moze at large. It followeth
moreouer in the text:

As in the day of Midian.

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offended with hym bycause he hadde
destroyed

The victo-
rie of Ges-
deon men-
tioned in
the 7. of
Judges a fi-
gure of
Christes
victorie.

The summe
of the Histo-
rie concer-
ning Gedes-
ons victory.

A prophesie by Esay

destroyed the Altar of Baal, when as notwithstanding they oughte to haue bin chiefe doers thereof with him. Two and twentie thousand me also of his armye went from him, and afterward ten thousand, so that at the laste onely three hundred remained with him, with which he must overcome the hoste of his enemies, which notwithstanding consisted of a hundred thirtie and five thousande men, very well prepared to battell. Hys hearte in this case mighte a thousande times haue despaired, and bin hardened that he could not beleue. For what was so little and small a power againste so gret a force and strength: nothing at al. How many thinkst thou did mocke him and laugh at him, as the Citizens of Sincorh and Phaniel, as being out of his wit, which woulde attempt things that seemed so vnpossible, and bring men into perill and daunger with him? His hart might then haue saide as Saint Paule saide. 2. Cor. 12. When I am weake, then am I strong: for the Lords power is made perfect through

of Christ Iesus.

through weaknesse. Such a faith discomfited the Midianites without the sword. So Christ was counted weak and mocked in his passion, and it appeared and was iudged a thing impossible and incredible, that hee coulde thereby bying anye thyng to passe. Nevertheless, in such weaknesse he obtained the victorie against Death, Sinne, the Law, Hell, and whatsoever euill, without all mans power and weapons, even as Gedeon got the victorie over those three people. And as Gedeon was the firste and chiefe in ouercomming the Midianites, and after him the three hundred men, so Christ is the firste that hath overcome Sinne and Death, whom al Christians do dayly followe, doing the same with him. Whereas the Midianites were compelled to slay themselves with their owne swordes, it signifieth that Death, which went about to kill Christ, hath by that very same means destroyed it selfe. For Christe rose agayne, and in his death swallowed vpp Death. So sinnes that were

The victory of Christ conferred vwith the victorie of Gedeon.

A prophesie by Esay

Christ hath
preuailed
against
death, sinne
and the
law.

were layd vpon him, iudged him to dye,
and were the sting of death, but his in-
nocente was greater than them, and by
sinne he condemned sinne, as it is sayde
Rom 8. so that sinne could not pzeuayle
in him, but was of him conquered and
abolished. The lawe also vjged hym,
and made him a sinner, in as much as he
was vnder it, and accozding to the sen-
tence thereof, he was as much accursed
as al other that are haged on tre. Gal. 3.
Howbeit he by his obedience satisfied
the lawe, and hath thereby deliuered vs
from the curse thereof, so that it can no
moze exacte of vs, oz condemne vs. To
declare what the other things in thys
Hystorie do signifie, it woulde almoste
make a proper volume, so plentiful and
goodlye a Hystorie it is: but we wil here
treate only of that chief allegorie which
cerneth Christ accozding to the mea-
ning of Esay.

And

of Christ Iesus.

And truly every battell of the warrior is
with noyse, and with tumbling of garmētes
in blood: but this shal be with burning and
consuming of fire.

That Christe obtained his victoꝛye
without the swoꝛde & bodily power, the
Prophet hath alredy declared by the ex-
ample of Gedeon: now he prophesieth
there shal be a newe maner of making
war in the kingdome of Christ, wheras
no outward or bodily war shalbe made,
neither shal one fight for another, for e-
very one must for himself through faith
and the spirite, overcome death, sinne, &
the lawe, like vnto Christ, neyther must
any repose his hope in any other than in
Christ alone. Every one must stand for
himselfe, for as muche as it can not be
known, who beleueth, and who beleu-
eth not. Wherefoꝛe the fighte in
Christianitye is altogither maruey-
lous, where one Christian must fight a-
gainst the Diuels, againste the whole
woꝛld,

The fight
of Christi-
ans.

A prophesie by Esay

world, against Death, Sinne, and the
Lawe, and obtaine the victorie. The
meaning therefore of Esay here is this:
There shall not be such warre among
Christians, as is made with tumulte &
weapons, wherein bloude is shedde, and
garments are made bloudy, but there
shalbe a spiritual warre, so that he mea-
neth the same here that he doeth in hys
2. and 11. chapters, where he saith: One
shall not any more lift vp a weapon againste
another, neither shall they learn to fight from
henceforth, but they shall breake their swords
into masts, and their speares to make fishes.
For the kingdome of Christe shall be a
kingdome of peace, as it foloweth.

Two sorts
of battels.

Nowe when as the Prophete sayeth
Everie battell of the warrior is with noise,
and with tumbling of garments in the bloud
&c. he hath respect unto two sortes of
battels, wherof one is made with slaugh-
ter and crying, wyth tumulte and vio-
lence, and on both sides wyth shedding
of bloud, and this is a carnall battayle.
The other with sustaining, suffering, and
nothing

of Christ Iesus.

Nothing mouing himself, no not so much
as by opening his mouth, like vnto the
shepe that is brought to the slaughter.
For by these wordes : *The barrel of the
warrior is with noyse*, he declareth and set-
teth before our eyes as it were the very
slaughter, where all things are in a tu-
mult and byzore: here the drum, there
the trumpet is heard : here is crying,
there is great neyghing of horses : here
one kinde of noyse is heard, there an o-
ther: here shineth the sword, there glisse-
teth the speare, and weapons sul fierce-
ly togither: here at the last bloude run-
neth down their garment, and al things
appeare horrible and dreadfull. But such
violent furre and making of war shall
not be among Christians, for all these
thyngs shall be wasted and consumed
by the fire of the spirite, so that nothing
shall remaine among them but onlpe
peace. If there shall be contention they
shall not rayle it, but they shall patient-
ly suffer it being rayled of others, so
imitating theyr heade Christ, who also
C. bath

Christians
imitate
their head
Christ in
patient suf-
fering.

A prophesie by Esay.

hath made warre spiritually, that being quiet outwardly, he might beare patiently that whatsoeuer, wherewith he was hurt, and yet notwithstanding he got the victoꝝy ouer all, and ouercame death, Sathan, Hel, and whatsoeuer euill. Neyther is there anye cause that we shoulde maruel at thys manner of speech, wheras the Prophecie sayth that suche cozpozall warre shall be burned and consumed wpyth fire. For by these woꝝdes hee will declare howe and by what meanes this outward warre must bee taken awaye from among Chyistians.

Wherein he plainly followeth David, who of the same things sayeth also in this soꝝte, Psalme. 46. *Come and behold the workes of the Lord, what desolations hee hath made in the erth, He breaketh the bow, and curteth the speare, and burneth the chariots with fire. The fire whatsoeuer it burneth, it so consumeth it, that it cometh no moze, so can neyther the water, noꝝ ayze, noꝝ anye other creature*
be,

of Christ Iesus.

do, if any thing must be thoroughly purged and purified, fire is bled thereunto, so that God himselfe shall purge and purifye the whole world, in the last day wpyth fire. After the same sorte the fyre of the holy ghoſt, that is Chyiſtian loue, muſte vtterlye take awaye and aboliſhe all warre and the cauſes of making warre, ſo that there ſhall no more warre, nor cauſes thereof remain, neyther ſoꝛ euer any come againe.

The force
of the fire
to purge &
purifie.

Not that warres and contentions are inhibited by commaundemente, or quite taken from among men, ſoꝛ that is not ſo, neyther can bee, ſoꝛ as muche as the myndes of menne that are gyuen to warre and contention, are not changed.

VVarres are
not quite
taken a-
way, ney-
ther can be.

There is alwayes founde time and place ſoꝛ contention and warre, vntyll ſuch tyme as power can inhibit it. Wherefoꝛe in woꝛldly adminiſtration and policie, warre and contentions cannot epyther be conſumed wpyth fire, or quite taken awaye, ſo that
C.ij. peace

A prophesie by Esay,

How
Christ taketh
away
all occasion
of war in
his king-
dome.

peace shoulde be sure and continual, ac-
cording as it is said: I can hope for peace
no longer than my neighbour wil permit.
Howbeit this is an excellent meane to
keepe continual peace, which Christ useth
in his kingdome; namelie whereas hee
maketh the heartes of one affection, nei-
ther doth repress the hande only, & take
away weapons by commaundement or
force, but altereth & changeth the minde
that is giuen to warre and contention.
Whiche when hee hath done, hee hath
mightily pretended and taken away the
cause of fighting and using weapons.
For why shoulde Christians make war
and contende, when as they are so
affected, that they wil patiently suf-
fer all things one of an other, when
they will willingly leaue goods, honour,
bodye and life, if occasion so re-
quire.

The magi-
strate must
fight for the
defence of
the subjects.

So they haue no cause to make war.
Indeede the Magistrate must fighte,
that hee maye defende the goods,
honoure, and bodies of the Sub-
iectes,

of Christ Iesus.

letes, and p̄serue them in peace, and
foꝛ this cause is there warre, but not a-
mong Chyistians. Howbeit how it is
lawefull foꝛ one to fyght foꝛ an other,
I haue sufficiently declared in my boke
which is entituled. Of þe higher pow̄ers
of the woꝛld.

*For vnto vs a Childe is borne, and vnto vs a
Sonne is giuen.*

Esaye nowe declareth and setteth
foꝛth vnto vs the ruler and King of
thys kyngdome : who surely is a won-
derfull King, and doeth greate and
wonderful things, whercof mention
hath bene made befoze, that he ouer-
commeth death, sinne, and the lawe,
that he ruleth without the sword, and
replenisheth the woꝛlde with ioye. Foꝛ
Esay doeth here manifestlye affirme,
that all these things therfoze come to
passe, foꝛ that vnto vs a Chylde is
borne, and vnto vs a Sonne is giuen.
As if he sayde : by that Chylde and Son

A prophesie by Esay

all these thyngs are done, hee is the
meane whereby they are perfourmed.

The words
vnto vs, are
of great
force, and to
be through-
ly of vs co-
sidered

And in this text the wordes *vnto vs*, are
diligentlpe to be marked, as wherein
much consisteth. Whatsoever chil-
dren are bozne, they are bozne eyther
to themselves or to theyr parentes :
but this Chylde alone hath this good-
lye title, and herein excelleth the rest,
that hee is bozne vnto vs, vnto vs,
vnto vs, euen vnto vs sayeth the Pro-
phete. He is the Childe of vs all, hee
came into the worlde for oure com-
moditie and profytte : for there was
no neede that hee shoulde be bozne for
hys owne sake. Wherefore whatsoe-
uer hee is, whatsoeuer he hath and
worketh from hys natiuitie, or after
the taking of his humane nature, it
both is, and is called ours, he serueth vs
therein, that it maye bee for our salua-
tion and blessednesse. The wordes, *vnto
vs*, require onely a firme sayth. For
although he were bozne a thousande
tymes and a thousande tymes againe,
and

of Christ Iesus.

and were not bozne vnto vs, nor were made ours, we shoulde be nothing profitte or holpen thereby, for what doeth it profitte or auaille vs, that so manye thousands of men haue bin bozne from the beginning of the worlde, and are dayly yet bozne?

Let vs nowe marke the words of the Prophete, and consider the person of this King, and howe fit wordes the Prophete vseth, and howe orderly hee placeth them.

Firste, whereas he sayeth : *a Childe* Christ borne
very and
natural man. *is borne*, it is as muche as if hee sayde, *verge and naturall man*. For the worde *leled*, which he here vseth, signifieth among the Hebrewes an infante or childe newely bozne, as hee came from the mother. Whereby is confirmed, that Christ is very natural man, bozne of a woman, who hath fleshe, bloude, bones, marrowe, skynne, haire, who liueth, walketh, stādeth, & behaueth himselfe like vnto another man, yet so, that herein he differeth from al other, &

A prophesie by Esay

Christ born
without
sinne.

he is borne without sinne. For as these
wordes of the Prophet which we haue
now in hand, do proue him to be borne
very naturall man, so the wordes that
go before, do proue him to be born with-
out al spot or blemish of sinne, as where
Esaye sayeth that he hath broken the
burden, the rod, and the staffe, that is,
sinne, death, and the lawe. For it
was not mete that he shoulde be borne
in sinne, who shoulde destroye sinne,
and subdue it to himselfe, otherwise
sinne would haue broken him rather,
and made him subject to it own power,
as it doth all other men that are borne.
It is mosse certaine therefore that
this Chylde is naturall man, and yet
notwithstanding innocent and holpe,
and that all whatsoeuer hee hath and
doeth is ours. For whereas hee is
holpe, whereas hee is innocent,
that holynesse and innocencie is ours,
euen as well as if wee possessed it,
for as muche as he is borne into vs:
and therewith are wee adozned and
clothed

The innoc-
cie and ho-
lynesse of
Christ, is
ours.

of Christ Iesus.

clothed before God, as with oure apparell whiche is giuen vnto vs, if wee beleeue it to be so. We are innocent therefore, and holy in the innocencie and holynesse of this childe.

He is also a sonne, and giuen vnto vs. He saith not that he is a squire bozne, but giuen. Which wordes surely are moste sweete and comfortable: He calleth hym a sonne, whereby he proueth thys thing to be not onely Man, but verie naturall God also. He must needs be another manner of sonne than are the sonnes of al others, sozasmuch as he must do so great things as are spoken of before: If so be that al the sonnes of al mē whatsoener, were made ours, yet it woulde profite vs nothing, seeing that among them al there is not so muche as one, who is not vnder the power of sinne, death, and the law. Whereas therefore this sonne shold abolishe death, synne, and the lawe, it is necessary that he be endued wth diuine power, especially seeing that he must do it, not for his owne sake but for ours.

C. v.

inas.

Christe
ry God.

A prophesie by Esay

How
Christ was
borne of a
woman,
yet not of
the corrupt
seede and
nature of
man.

inasmuche as he is giuen vnto vs. For
to redēme others from sinnes, death, &
the lawe, is the verpe power of God.
How if he be a Son and God, al things
are in his power, and hee is equall to
God. Howbeit that Diuinitie was not
borne vnto vs, neyther hath hee it for
our cause: he hath receiued it of the fa-
ther from everlasting for hymselfe, not-
withstanding it is giuen vnto vs, that it
is also ours. Which if it be ours, what
then remaineth that is not oures: as
Paule sayeth Rom. 8. Seeing that God
hath giuen hys sonne for vs to death,
howe shall he not wyth hym giue vs all
things also?

Howe then we knowe the person of
thys king, that hee is verpe God and
Man, borne also of a virgin. For what
soeuer is borne of man and woman, is
subiect to synne, as it is said Job. 3. *That
which is born of the flesh is flesh.* Forasmuch
therfore as he shoulde abolishe sinne
and death, it behoued that he should not
bee borne, * of fleshe and bloude, and
yet

* That is,
of the cor-
rupt seed
& nature
of man.

of Christ Iesus.

yet notwithstanding shoulde bee bozne
very natural man, as *Clay* here sayeth
Vnto vs a child is borne. Here it was neces-
sary that a meane should be found out &
had, that he shold both be bozne of a wo-
man, & yet notwithstanding not be bozn
of flesh. Whiche thing came to passe af-
ter this sort: His mother was conceived
with childe not by *h* power & proper na-
ture of the fleshe, but aboue the course
and custome of nature, by the speciall
vertue and power of the holys Ghoste,
that is, his mother was a virgin, and be-
came with childe wythout the naturall
copulation of man: which we confesse in
our Creede: Which was conceived by *h*
holys Ghost &c. Forasmuch therfore as
hee became man without sinne hauyng
power ouer syn, whom syn could not at
any tyme, euen from *h* first instant of his
humanity, subdue to it selfe, it was not a
thing vnworthye, that he should be also
the son of God: For neyther could it be
that the son of God should be vnder syn,
other

A prophesie by Esay

otherwise God himselfe should haue become a sinner, and needed a redeemer as well as we. Who then should haue holpen vs?

And the gouernement is vpon his shoulder.

The Kingdome of Christe
vvhath it is,
and vvhv
it is sayd to
lye vppon
his shoul-
der.

The Kingdome of Christ is his Christians, as it is sayde. 1. Pet. 2. *Ye are a chosen Generation, a royall priesthoode.* And Psal. 2. *I will giue thee the heathen for thine inheritance.* And not a fewe such sentences there are in the scripture. Such a Kingdome Esay asseymeth to lye vppon his shoulder: first therefore, for that he hath layed vs and our sinnes vppon himselfe, and hath borne them on the Crosse, as it is sayde. 1. Pet. 2. *Who his own selfe bare our synnes in his body on the tree.* And Iohn 1. *Behold that lambe of God, which taketh away the sinnes of the worlde.* And Luke. 10. *The Samaritan putte the man that was halfe dead vpon his own beast.* Whereouer hee is the shepheard, whiche on his shoulders bringeth home the losse sheepe.

Hereof

of Christ Iesus.

Herof now thou maist easily perceiue, how sweete, how comfortable and amiable wordes they are, when as Esay sayeth: *The gouernement is vpon his shoulder.* He sayeth not that his kingdome is at Ierusalem, Syria, Asia, India, or in anye place of the worlde, but hee sayeth that it lyeth vpon his shoulder. Where soeuer he is, there is his kingdome wholly free, tyed neyther to any place, tyme, nor person, but to himselfe alone. For soeuer he beareth it with all the infirmities therof, euen as a father doth his child; & and a shepheard the lambe, neither doth he caste it off bycause of synne, but doth minister vnto it helpe and remedy. For his kingdome is a kingdome of Grace, a kingdome of helpe, a kingdome of consolation for al miserable synners. And surely it is a straunge and marvellous kinde of speeche, when as it is saide, that he beareth his kingdome vpon his shoulder, and notwithstanding it muste be in the whole worlde. For in all Countries his kingdome muste be gouerned by the Gospel;

Most comfortable to Christians, that Chryst beareth his Kingdome on his shoulder.

A prophesie by Esay

Howe
Christ bea-
reth his
Kingdome
on his
shoulder.

Gospell, and yet must enerie where bee
borne of him vppon his shoulder. The
Princes of this world suffer themselves
to be borne and caried of their kingdom,
but this king doth lifte vp, beare, guide,
place in safetie, and direct them that bee
hys. Which is done no other wise than
after this sorte: He did beare vs al togy-
ther vpon y^e Crosse, and now he beareth
vs by the gospel, that is, hee is preached
that he did then beare vs, and obtayned
for vs remission and pardon of our sins,
both paste, present, and to come. What
a goodly title is this? Howe full of com-
forte is thys worthe saying spoken of
Christe, that hee beareth hys kingdome
vpon his shoulder? The same meanyng
hath that whiche Moses singeth in hys
Hymne. Deut. 32. that God hath borne y^e
people of Israell vpon hys shoulders,
that is, he hath delte with them as with
infants, he hath brought them vp, nouris-
shed them, hath borne their maners and
conditions, & hath holpē & succoured the
ec. euē as Christ hath done also vnto vs.

There.

of Christ Iesus.

Therefore also the prophet saith that the rule of gouernment lieth vpon his shoulder, that he may giue vs to vnderstand y^t it is a kingdom of Faith. For we see his back parts behind, we do not behold his face before, as he himself saith vnto Moses Exod. 33. *Thou maist not see my face, but my backe part thou shalt see when I passe away.* So Paul also saith. 1. Cor. 13. *Nowe we see through a glasse darkely, but then shal wee see face to face.* Hee beareth vs therefore in faith, so y^t although we see him not, yet we feelee his power, wherby he beareth, deliuereth, helpeth and preserueth vs. It followeth nowe concerning his name.

And his name shal bee called Pele, Iogetz, El, Gibbor, Abigud, Sarfalom.

The prophet giveth six names to this king, which may thus be interpreted out of y^e Hebrew: *Wonderful, Counsellor, Strong, Valiant, alwayes a Father, the prince of Peace.* Howbeit thou must not think y^t he must be so named or called according to his person,

Six names attributed to the king Christe.

A prophesie by Elay

person, as we call another by his name. For it shoulde be too long a multiplying of wordes, if as often as he shoulde bee called, these five names shoulde bee rehearsed. But they are names which are to be openly reported of him, to be praised and extolled, bycause of his noble actes, workes and office. For the Hebrew text maye be interpreted thus: *And his name shal be openly reported &c.* for to name, to call, to make open reporte of, are signified by one word among the Hebrewes: As Dauid is called make, humble, warlike, wise. And by such names are shewed the goodly vertues, the moste excellent deedes, and moste commendable conditions and qualities, by whiche they are known and seuered from others, whiche kinde of names wee call commonly surnames, whiche are added to the proper name. As there are very many, whome their parents haue caused to be named Peter: But when as it is saide thus: Peter the Apostle of Christe, who by his death hath glorified Christe, a
sur,

of Christ Iesus.

surname is giue vnto him of his vertues
of his office, of his qualitie or condition.
So we may finde many, to whome thys
name John is giuen: but if it bee saide,
John the Elmyter, then hee is called so
bycause of his office: Howbeit the he-
brewes call adwell by the surname as
by the proper name. There are names
also of praise, as God is called good,
mercifull, the iudge of the miserable,
a helper in extream distresse and trou-
ble, the father of Orphanes, and by ma-
ny suche names.

Pel: *VVonderfull.*

The firste name declareth, how thys
king behaueth himself in governing his
kingdome, giuing vs to vnderstand that
he worketh so wonderful & rare things,
that they excede all reason, nature, and
wisedome, neither can be comprehended
by any capacite of mans wit or understan-
ding. And why so: for that he governeth
vs as he was governed of the father, &

*What the
firste name
of this king
declareth.*

f.

he

A prophesie by Esay

How and
wherein
Christe
hath wun-
derfull ye
behaved
himselſe.

he might be made as it is ſaide **Psal. 118.**
*The ſame ſtone which the builders reſuſed is
 become the heade ſtone of the corner, This is
 the Lordes doing, and it is meruellous in oure
 eyes.* Was not that a wonderfull thing,
 that when he would enter into life, hee
 ſuffered death: and when he prepared to
 goe to the glorie of the father, he ſuffered
 all reproche, and was moſte ſhamefully
 faſtned on **ᵕ Crolle**, between. 2. thieves:
 and when he ſhould increaſe the people,
 and bying all the worlde vnder hys po-
 wer, euen his owne people reuolted from
 him, ſo that they did not only deny hym,
 but betray him, ſell hym, deliuer him to
 death, crucifie and reuile him? Are not
 theſe moſt great and moſte wonderfull
 things? Could it ſeeme poſſible, that a
 ſtone caſte down ſo low, ſhould become
 the head ſtone of the corner? And that I
 may ſpeake at once: There was neuer
 any thing hearde or ſeemed moze ſolliſh,
 neuer any thing moze vnpoſſible, neuer
 any thing moze vnlike to come to paſſe,
 than that a man whych ſuffered death,
 ſhoulde

of Christ Iesus.

shoulde not onelye liue, but bee a distri-
 buter of life, and a raiser vp of the dead:
 so that death was subdued to the power
 of him whom it did slay, and was on the
 other side slaine of him. Moreouer seē-
 med it not a thing wonderfull, that hee
 shoulde become the king of glorie, whom
 his own people did forsake, betray, per-
 secute, slay and shamefullye reuile and
 raile vpon: And such other as innume-
 rable so vnspeakable wonders there are
 whiche he hath wroughte, howbeit wee
 are accustomed to heate them daylye,
 wherevpon it commeth that we doe not
 wonder or maruell at them. For we do
 not way them with our selues, neyther
 do earnestly belæue, otherwise we wold
 wonder at them without ceassing. After
 þe same sort dealeth he with thē þe he his,
 that is, wth his kingdome. A king of this
 world doth so rule, that he draweth hys
 people to himselfe, & remoueth from him
 strangers or ennimies: but this king
 quite contrarie leauing his own people
 the Iewes, recepueth the Gentiles

Howe
 Christ dea-
 leth vpon
 derfully
 vvith them
 that be his,

J. y.

hys

A prophesie by Esay

his ennimies, making Iudaisme vtterly decay and come to confussion, and adding to his kingdome the Gentiles throughe the whole worlde. What woulde men saye of that Prince, who hauing forso- ken his owne people, should let his en- mie come into his countrey, and receiue and entertaine him, and yet notwithstanding woulde allcage that hee did verpe wel gouern the common weale? Would they not iudge him beside himselfe, mad, and foolish: as indeede he should be, if he should gouerne a worldly common weale after this sort. The king Christ moreouer, whome he will iustifie, him he maketh first to acknowledge himselfe a miserable sinner: whome hee will endue with wisdom, him he first maketh foolish: whome he will strengthen, hym he first maketh weake: whom hee will quicken, him he thrusteth into the iawes of death: whome he wil lifte vp to hea- uen, him he casteth downe to hell, and so in the rest: whom he wil bring to hono-, to blessednesse, to high and greate domi-
nion

of Christ Iesus.

nio and rule, him he first bringeth to dishonour, and condemneth him as a slaue, & abiect, and of no estimation. Herevnto is agreeable the saying of our Saviour: *The first shal be laste:* He that will be greater, shal be lesse: he that thinketh to go before shal follow behind. This therfore is a very marvellous & strange king, who is then next, when he is farthest off, and the farther off, whē he seemeth next. But y we do not marvel hereat, it is easie to shew the cause, even for y we do not trye it, & are brieferperientced herein: we heare these things daylye, and daylye repeate them in words, untill we bee cloyed and weary, but we neuer come to deeds. But they y are exercised in them, do thoroughlye vnderstand & perceiue how exceeding marvellous they are, & how rightly this king is called wonderful. And vrsuin, is therfore also wonderful, for that his kingdom & y gouernment therof consisteth both in afflictio, & in mortifying y old Adam, neither wil hee allow of it as good, whatsoeuer y Adā shal do, know or lern.

V Why vve
haue not
the vvonderfull do-
ings of
Christe, in
great admira-
tion.

A prophesie by Esay

Iogetz, Counsellor.

The mea-
ning of the
seconde
name
ywhat it is,

Ho'v this king assisteth vs in afflictio
and the Crosse, least we should despayre
or perish, the secōd name declareth. And
in this assisting of vs, hee maruellouslye
dealeth with vs. for he doth not so assist
vs as y world & y old Adā do, as Christe
saieth Job. 14, Peace I leaue with you, my
Peace I giue vnto you: not as the world giueth
giue I vnto you. For in the world ye shal haue
tribulatio, but in me ye shal haue peace. The
world doth so assist, that it flieth afflictio
& trouble, or by force desedeth it self, that
it may be preserved from trouble, for it
vseth fleshly power ther against, or doth
vntwillingly beare that which it is com-
pelled to beare. But Christe leaueth
them that be his in trouble, and assisteth
thē by his word without bodily power
or strength as Esay sayeth, Chap. 50. The
Lord God hath giuen me a well learned tong,
so that I with wordes can comforte them that
are troubled. Such wordes they are wher
by we receiue comfort in affliction and
trouble. Wherefore Christ is worthilye
called

Howe
Christe as-
sisteth and
counseleth
them that
be hys.

of Chrſt Ieſus.

called a Counſelloꝝ. So he gaue counſell
to his diſciples Ioh. 16. *Be of good cheare, I
haue overcome the world.* And againe; *Lette
not your heart be troubled &c.* And al that
ſermon after his ſupper at his farewell,
what is it elſe but only counſels & words
ful of comfort in afflictions? So they ſhould be
Chriſtes do ſay, ſhould which is written psal.
16: *The Lord hath giue me counſel.* And, *The
Lord giueth vnderſtanding, &c.* That is, in
affliction & trouble he leaueth me deſtitute
of the aide & helpe of mā, but he doth not
leauē me deſtitute of counſell & vnderſta-
ding how I ought to behaue my ſelfe in
the. So then it is that in the kingdom of
Chriſt we are governed by ſhould only word
of God, which is of that power, that it is
thoroughly able to giue both counſell & com-
fort. Which power no other king hath.
For whē they are by ſhould force of war ouer-
come, and their land is deſtroyed, then is
leſte neither counſell nor comforte. For
this is their conſolation, whē they haue
ſtoꝝe of goods & treaſure, whē they haue
the ſuperioꝝitie, when their honoꝝ and e-

In the king-
dome of
Chriſte
counſell &
comforte
are giuen
by the
vvoꝝde of
God.

A prophesie by Esay

Estimation flourisheth. But in the kingdome of Christe then counsell and comfort are best giuen when all things are in iamenable case and seme past recoverye. And here is neede of Faith. For it is the Counsell of Faith, forasmuche as it commieth when there seemes to bee no hope left, so that we do hope only in that which is hidden from vs. For who were able to stande, if the Lorde according to his firste name shoulde deale so wonderfully with vs, that we shoulde haue nothing, wherunto we might trust. Wherefore it is needefull that there bee some word at the least left, which may minister vnto vs counsell and consolation. Wherefore in a sum he is therefore called a Counseller, for that by y^e Gospel he comforteth them that be his, being oppressed with al kind of tribulation, and destitute of all helpe.

Christe
why he is
called a
counseller.

El, Strong.

The word El among y^e Hebzeues, is attributed to God, & God is oftentimes in many places called El. Where vpon some

of Christ Iesus.

do' resō agānst Iewes, y^e Christ is god,
and bring forth for their p^{ro}ofe this say-
ing of Esay. But the Iewes seking here
shiftes and meanes to answer, doe de-
fende themselves, as I will by this de-
clare. By cause the word El is not in the
Scriptures attributed to God alone,
neither of it owne nature signifpeth
God, it can not necessarily be conclu-
ded, that it oughte in this place to be
taken only and simply for God, euen as
though God be called god and iuste, it
can not thereof be gathered, that these
wozdes, god and iust, if they be redde
anye where in the Scriptures, shoulde,
and must of necessitie signifpe God, for
that both of them are applyed both to
God, and also to many other things.

Wherefoze for as much as Esay spea-
keth here of those names, which declare,
not the person of Christ, but his office,
and the nature of his kingdome, and for
that also we ought to haue farre more
certaine places of Scripture to con-
firme the diuinitie of Christ, I will not

A prophesie by Esay

El. which
is the third
name vvhich
it signifyeth
properly.

go from the natural signification of the worde, but will declare what it signifieth properly. According to the nature thereof therfore it signifieth nothing else but power or strength, as it is manifest Deut. 28. where Moyses speaketh of the plague that should come vpon y^e Iewes & saith: *There shall be no El in thy hands*, which we interpret thus: *There shall be no power, no strength, no abilitie in thy hands*, whereby thou shalt be able to deliuer or defend thy selfe from so great a plague.

His strength therfore declareth, how effectual his counsel is, according as we Germans in ouer native speech ioyne counsel and helpe together. For where there is counsel alone, there are words only, without any doing. But Christe beside that he doth refresh and comfort vs by the worde of the Gospell, doeth giue vs power and strength also to be lieue it, & firmly to abide & perseuer in it, so that at the last we doe overcome & triumph hauing obtained y^e victorie. For this is not the counsel of Christ y^e when he

Christ ad-
deth po-
wer and
strength to
his counsel
& comfort.

of Christ Iesus.

he hath marueylouslye brought vs into trouble & affliction, we shold stil remain therein, & stand content with his counsel & word only, looking for nothing else. For he wil not haue vs do so. His counsell & word must be present so long as tentation continueth, that they may uphold and support vs, least we shold be utterly cast downe. But at the laste affection must cease, & by our patience trouble must be ouercome & ended. Wherof let Paul be an example vnto thee: How often did he stricke in y^e Jawes of y^e Lion, that is in al kind of tribulatio: but by what meanes doth he prouide for himselfe by what meanes doth he comfort himselfe: euen by y^e counsel & word of God, & at the last passeth through, & obtai[n]eth the victo[ry], as he describeth at large in the latter Epistle to y^e Corinthians. chap. 11. So it may be also y^e we shalbe troubled with diuers sorts of tribulatio[n]s, one alwayes following another, & many sometimes coming together, on while sin, & otherwhile death, the world and Satan &c. All whiche are works vnder Pele. In al these Logers is at

Pele is the first name, and signifyeth vvor-derful. Logers is the second name & signifieth counsellor.

A prophesie by Esay

hand, who so comforteth vs both wth hys counsell and word, that we are able to beare them.

At the last he byingeth the matter to an ende, and taking away troubles and afflictions, causeth tranquillitie and quietnesse, that we hauing enioyed the victorie may triumphe, as Paule sayeth:

2. Cor. 2. 14. *Blessed be God, which alwayes maketh vs to triumph in Christ. For he is called strong,* neither can he giue counsel and comfort onely, but is able to helpe also in extreme distresse & trouble. He is of abilitye sufficient, he is endewed with power and strength, he is a rocke, so that euen the gates of Hell are not able to preuaile against vs.

Gibbort, *Valiant.*

In mosse goodlye order these names followe one an other, and agree togyther, euen as the case standeth in the kingdome of Christ. For first is the old Adam mortified by suffering al kind of affliction and tribulation. Howbeit
here

of Christ Iesus.

here is need of counsel and comfort by þ
word: neyther is yet such counsel & comfort
sufficient, vnlesse there be alio power &
strength, wherby we maye be able to a
uoyde perils: and here is the middest of
the names. Wherefoze it is manifest
and playne, that hee hath these thre
names giuen him for our sake, and not
bycause of his owne person. And by these
thre names we are gouerned, renewed,
preserued and defended. For we howe he
assayleth and setteth vpon his enemies,
& howe he dealeth with them, the fourth
name declareth. For he is the true
Prince, he is the true Lorde who hath
regarde to his lande and people, prepa
reth and setteth them in order, and then
assayleth the enemy, and amplifeth the
boundes of his Empire. These things
again are done after a wonderful sort,
for whatsoeuer is in this king, it muste
needes be all wonderfull, according to
the signification of the first name. He
wonderfully slayeth, he wonderfully gi
ueth counsel, and comforteth, he won
derfully

VVhat the
fourth
name de
clareth.

A prophesie by Esay

derfully helpeth vs to be conquerours,
and to enioy the victorie, al which come
vnto vs in affliction, tribulation, and
when strength fayleth vs. For he is a
valiaunt captaine, and expert in warre,
yea a puissant and mighty champiō, yet
without swoorde and warlike weapons,
2. Cor. 10. 4. accordyng as Sainct Paule sayth: *The
weapons of our warfare are not carnal, but
mightie through God. It is sayd also Psal.
110. Be thou ruler in the middest of thine eni-
mies. And Psal. 45. Thine arrows are sharp,
and the people shal be subdued vnto thee in
the middest among the kings enemies.*

The wea-
pons of
Christ.

Al which he doth by the holy Gospel.
For his swoorde, his arrowes and wea-
pons are the Gospell, whereby he breas-
keth and ouerthroweth al the vndersta-
ding, wisdom, reason, vertue and holy-
nesse of the world. Is not this a wonder-
ful thing, to vse no weapon but y^e word,
and without all force of weapon, yea
by much suffering and affliction to ouer-
come the world: And not only to ouer-
come the world, but to defend himselfe,
also,

of Christ Iesus.

also, and resist the heresies and errors of
al whatsoeuer, & at the last to ouerthrow
them, & to get the superiouritie: which no
king in the earth is able to performe for
the worde of an earthly king is of lesse
force & power, than y^e it is able to doe so
great things: he must deale by power &
strēgth. Herevnto pertayneth y^e simili-
tude which is in y^e. 11 chap, of Luke, that a
strong man possesseth his house in peace
vntil a stronger thā he cōming bpō him,
ouercometh him, & taketh away all hys
goods, & deuiddeth y^e spoiles. This is that
victorious chāpion, of whom Esay fore-
tellet in this place y^e his name shall be
Gibbor. Notwith thus to make war &
to obtain y^e victorie, is surely both hard
and notable. First he toucheth the heart
by the word, for he maketh it to be prea-
ched, that al works, wisdom and rea-
son of men are nothing else but sin be-
fore God. Whereby at once falleth all
holynesse, wisdom, power, riches, and
whatsoeuer the worlde hath. For then
arrogancie is taken away, & man is cō-
pelled to despaire of himselfe, & to yelde

Christ how
he maketh
vvarre and
ouercometh
by the
word.

A prophesie by Esay

himselfe and confesse it to be so. Nowe when the heart dispaireth and is overcome, howe can a man defende himselfe, or how shal he fight? But they that are not yett castt downe in mynde, neyther yett apply themselves to y^e gospel, with these this noble champion hath continuall warre by the worde, until he eyther overcome them, or deliuer them to the iudgement of God.

After thys sorte the Apostles dyd boldely fyght and stryke wyth the word of God, there where Sathan wyth hys kyngdome thronged moste, and was moste strong and myghtye, and pluckt awaye not a fewe from hym, so wastynge and destroying hys kyngdome throught the whole worlde, as we reade in the Actes of the Apostles, that Paule did wrastle and fyght valiantly with Sathan, and alwayes overcome. Herevpon he calleth the preachynge of the worde stryuing, wrastlyng and fightyng &c. So doe we Christians at this day, even until the laste daye, that
we

of Chrſt Ieſus.

We may deliuer many men from **Satan**,
 and pul them out of his ſlawes. For we
 count not this ſufficient, y^e we our ſelues
 are holpen, and haue obtained ſtrength:
 but we do alſo ſerue y^e valiant & mighty
 chāpion Chrſt, that he may win many
 by vs, & his kingdome may be multipli-
 ed. Wherefoze a Chriſtian is prepared,
 y^e he is dayly ready to battel, and to fight
 with the enemye. So that God is euen
 for this cauſe called y^e God of Zebaoth,
 that is the god of Hoſtes, in y^e writings
 of the Prophets. For he is the true cap-
 tain of war, for his word cā not be idle,
 he couragiouſly ſetteth vpon Satan and
 the world, which Satan not abyding,
 doth boldly reſiſt: he rayſeth vp hereſies
 and ſchiſmes: he ſtirreth vp the princes
 & mighty of y^e world to fight on his part.
 Then is there a moſt fierce conflict and
 fight, he that is overcome, is overcome.
 But where the word of God is not, the
 war ceaſeth, and Satan poſſelleth hy^s
 kingdom in peace as he was wot befoze,
 and there hee remaineth being ſeauen
 times

Chriſtians
 are in conti-
 nual vvar
 with Satan
 & his king-
 dome.

VVher the
 vvord of
 God
 is not there
 Satan raig-
 neth in
 peace.

A prophesie by Esay,
times worse than before. Mat 12.

Abigad, *Alwayes a father.*

**What is
declared by
the fire &
sixt names.**

The fift and sixt names declare almost the reward and good that shal come vnto them which are in the kingdome of Christ. I woulde willingly haue translated it euerlasting or eternall father, and I might wel so haue done, but it is so, that God the father and not Christ is usually vnderstood by this name.

Now God the father is therfore called an eternall father, for that he is eternal and liueth for euer in respect of his person and substance: But this king must be therfore called an eternal or euerlasting father, for that he is so bycause of vs and for our sake, as I haue before mentioned, that al these six names are attributed vnto him for our sake, and bycause of his office, not bycause of his person. Wherfore Christ is therfore called an euerlasting father in his kingdom, for that he doth alwayes, & for euer shew himselfe fatherly to vs, & bying vs
by,

**Why
Christ is
called an e-
uerlasting
father.**

of Christ Iesus.

bp, and nourish vs as childzen. I coulde
therefoze finde no better way whereby
to expresse it, than if I shoulde saye. *Al-
ways a father*, for as much as he alwayes
& for euer behaueth himself fatherly to-
ward vs. Howbeit this is true: if he must
shew himselfe a father vnto vs for euer,
it is necessarie that for himselfe also he
liue for euer. For a carnall father, al-
though he behaueth himself fatherly to-
warde his childzen, yet he can not doe y
very long, for he must at the last dye, and
leau his childzen behinde him, where-
foze he neyther can be, nor be called, al-
wayes a father. He may be called a fa-
ther for a little whyle, for that he is
certaine of his life no longer than a mo-
nente onely. But this king doth neuer
die, neither leau childzen behinde him,
but kepeth them altogither befoze him
selfe, that they may enioy euerlasting
life with him. Whereas he is called a

How
Christ is a
father to
them that
be his,

C. 15.

and

A prophesie by Esay.

and chastise them, and hath a care ouer them, and prepareth for them an inheritance. Moreover if they offend, he doth fartherly correct them, not cast them off, euen as he that is a father according to the flesh, doth bzing vp his childe, correcteth him, hath a care ouer him, loueth & kepeth him, & doth not therfore cast hym off, if he be vnclean, scabbed, or otherwise weake. Chyiste dealeth muche more so with them that be his, and that for euer, here by faith and imperfection, in the world to come by reuelation and perfection. And to be brieue. This name signifieth vnto vs that, wherof Paul speaketh Rom. 5. *We reioyce in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.* For when as Chyristians are thzoughly exercised with the former names, namely with affliction, consolation, sight and victoꝝ against sinne, by al them they obtayne a sure confidence in God, that they are the sonnes of God, and shal neuer bee forsaken.

Such

of Christ Iesus.

Suche hope is the worke and fruite of this name, that through many exercises they may obtaine the heartes of sonnes toward God, and God maye inwardlye ware so swete, and become so amiable vnto them, that no feare, but only reioycing and confidence in God may be left vnto them. Nowe for as much as so gret things are brought to passe by Christ in hys kingdome, he is worthily called alwayes a father.

This name is a speciall comfozte in extreme anguish of death, that we shold not be discouraged or dispaire, but shold knowe whither we must go. For there is a fitte place prepared to receiue vs, for we go out of the body into the hāds of the father, yea into the bosome of the father. Neyther nēde we feare that we shal fal into the snare of the tormentor, or of Satan. Christ is readye as an euerlasting father, and loketh for vs, that he may receiue vs. Who then wil be a frayde of so swete and gentle a father, who so louinglye and carefullye regardeth

Comfort in
the anguish
of death.

A prophesie by Esay

Vnchristis
sayings of
some that
vill seeme
Christians,

doeth vs : We shall safely and certainly
passe out of this life into another. Hap-
pie wer we if we did beleue these things
as wout al doubt they are true. Wher-
foze those sayings of some Christians
are not good: I liue, but I cannot tel how
long: I shal dye, but I cannot tel when:
I go hence, but I can not tel whyther :
I maruell howe I can be so mery. Let
al Infidels say so, with whom these say-
ings are true : as for a true Christian,
he knoweth very wel whither he goeth,
namely, into the bosome of the father.
It is not vnknownen to him, howe long
he shal lyue, and when he shal dye. For
he hath alreadye put of this life, and is
dead to the worlde, loathing & detesting
this life, wherefoze it is maruel if he be
not mery and ioyful. And it is as much
maruel if he doth not reioyce, as it is y
an vngodly man can reioyse. For as the
heart of the vngodly neuer seeleth true
ioye, so sorowe neuer pearceth y heart
of a true Christian,

of Christ Iesus.

Sarsalor: 1, *The prince of peace.*

He giueth not such peace as [¶] world ^{VVhat kinde of peace this prince of peace giueth} giueth, otherwi'e the former names should be to no effect, where he is called wonderfull, counsellor and strong, but he giueth peace befoze God in the conscience. Which peace increaseth more & more, and is so much the surer, by howe much the crosse is more vehement, and greater, that we may seele our selues to be sonnes, & acknowledge oure euerslasting father, whereby we may be sure & certayne of hys grace, and haue bolds accesse to hym beyng moste louing toward vs. In howe goodly an order doe these sixe names follow one an other? Firste the thre former declare howe Christ directeth & ruleth vs in affliction for our selues & toward our selues. Secondly [¶] 4. name sheweth how he gouerneth vs, [¶] we may fight strongly against others. Lastly the thre latter names giue to vnderstand howe he gouerneth

C. iij.

vs

A prophesie by Esay

be toward himself. In the former parte is only affliction and anguisthe, in the second only labour, and in the third onely rest, peace and ioy. For he that suffereth, is oppressed with griefe and tribulation: he that fighteth, indureth labour: and he that resteth, enioyeth peace. This is the true Salomon, the true maker of peace, who is rich in peace, and enricheth not with fraile and transitory peace, but with spiritual and eternal peace; yea & that in the midst of contention and warre. For these three names wyth theyr workes are together incident to a Christian, and together in him, neyther can one be separated from another.

What it is
to be a
Prince of
peace.

Neyther is he simply called peaceable, as Salomon, but the Prince of peace, so that peace is in his hande as in a Princes or Lordes: who is so mightye to mayntayne peace in his kyngdome, that hee importeth it to all them that be bys, so that none is able to breake or take it awaye, who doth mosse excellently and
safely

of Christ Iesus.

safely reconduce and preserve vs against
 Satan, death, sinne and al the gates of
 Hell, so that sin is not able to terrifie vs
 before God, his iudgement and wrath
 cannot light vpon vs, Satan and death
 cannot preuaile against vs or hurte vs.
 This is to be a Lorde or Prince of peace
 in deede. The Princes of this worlde al-
 so do keepe their common weale in qui-
 etnesse and peace, but they are often-
 tymes deceyued, so as inuche as they are
 not able euery houre and euery moment
 in euery place to keepe watche, and on
 euery side to prohibite and let troubles,
 that they do not arise. Wherefore they
 are called peaceable perhappes and rich
 in peace: but Princes of Peace they can-
 not be, no not in outward gouernement
 before men; so farre is it off, that they
 can so be in spirituall gouernement be-
 fore God. For they are not so mighty to
 maintaine Peace, neyther haue they so
 great power ouer it. For sometime it is
 broken and taken away, albeit their go-
 uernment be most straight and circum-

Princes of
 this yworld
 cannot bee
 called prin-
 ces of
 Peace.

G. b.

specte.

A prophesie by Esay

spect. But our Lord is in every place, he watcheth every moment, & is able most effectually to keepe & maintaine Peace, as the. 121. Psalm witnesseth: *Beholde, he that keepeth Israell, will ney: her slumber nor sleepe.* And in a sum, y^e kingdom of Christ is nothing but peace, for God giueth e^uery good thing vnto Christians, and nothing that is euil, and they among themselves doe imparte one to an other nothing that is euill, but euerye thing that is good. Euen their very ennimies cannot hurte them, for they do patiently suffer iniurie done vnto them. So doth this Prince of Peace, Christ, most effectually maintaine this peace on euery syde.

Thus we haue the five names of our King, which set out his kingdom, namely how wonderfull a King it is, so that no worldly or visibie thing is in it, but all things spirituall and inuisibie.

Of all whiche it followeth moreover, that thys Kyng muste nedes be very God and very Man, and risen from the deade also, according as almost
all

of Christ Iesus.

al Scriptures which speake of the kingdome of Chryste, doe witnesse, that hee muste bee God and Man, that hee muste dye and rylse agayne. Whereas hee is bozne a Childe, hee must nedes bee verie naturall man, and be conuersaunte in this cozpozall life like other men, and eate, drinke, speake, worke, suffer, dye, &c.

Christe verie naturall Man.

For it muste of necessitie bee true, that the Prophet sayeth: *Who is a Child in borne*: On the other side forasmuch as he muste raigne so wonderfully, and possesse a verie Spirituall Kyngdome and beare it vppon hys shoulder, rule and gouern it in death, affliction, and other things contrarie to reason and the flesh, he cannot be in thys temporall and carnall life, but it is requisite that his state be spirituall and inuisible. Wherefore he muste bee rased vppe from the deade, and chaunge this mortall life, wherein he is bozne, into lyfe immortall, wherein hee maye bee a Kyng, and raigne.

A prophesie by Esay

It behoued
that Christ
should both
dy and yet
liue for
euer.

So these two, that he muste bee bozne,
and yet be an inuisible Kyng for euer, do
necessarilye proue that he muste dye, and
notwithstanding liue for euer.

Wherefore seying hys power muste
bee suche, that he must be an eternall fa-
ther, and an everlasting Lord of Peace,
and muste also in the middes of death,
hel, & Sathan, preferue, helpe, & prouide
for them that bee hys, mozeouer over-
come hys enemies also, it must needs be
that he shoulde bee endued with diuine
power. For none is a Lorde of Peace,
or hath Peace in his power, but God
alone: none is able to overcome Sa-
than and all euill, but onely God. Now
whereas these be not overcome, Peace
cannot remayne and continue. Seying
therefore all these are manifestly diuine
workes and dedes which are attributed
to thys Kyng by these names, sayth
whyche beleueth thys Prophecie of E-
say to be true, necessarilye concludeth,
that thys Kyng is very God by nature,
and yet muste be notwithstanding very
man

Christe ve-
ry God.

of Christ Iesus.

man also, soasmuche as thys sentence standeth, whiche sayeth: *Vnto vs a childe is borne.* Thys Childe is Iesus Christe our Lorde, by nature the sonne of God, and the sonne of Mary according to the fleshe. Blessed are all they that beleue this: For the Scripture noth not lye, neither doeth it deceiue vs.

The Child borne vnto vs, vvho he is.

His Government shall be increased, and of the Peace there shall be no end: he shall sitte vpon the throne of Dauid, and vppon his Kingdome.

Clay himselfe in thys place declareth that the names doe pertaine, not to the person of Christe, but to hys office. For if thou demaunde and saye: *Wherefore is hee called by these names?* Hee answereth, for this cause, that hys kingdome maye encrease, he sayth not, therefore, that he may sit in his high Throne for himselfe in his magnificence. For herevnto he needeth no name, whereby he should be called. For he possesseth this
with.

A prophesie by Esay

without all name, without all denomination, without vs. Howbeit hee hath not vs without such denomination. For by the word we muste be broughte vnto hym, and translated into hys Kyngdom. Wherefore he hath neede of such names in respecte of vs. Moreover, hys kyngdome is hereby increased, for that Christians dayly increase and are multiplied, from the beginning of the preaching of the Gospel, euen to the ende of the worlde.

Howe the
Kingdome
of Christe is
increased.

For the qualitie and nature of thys kingdome is suche, that it alwaies consisteth in encreasing and multiplying. Forasmuche as the Gospel is not idle, neyther resteth, but hath his course, and is spred ouer the whole world, vntill the laste daye shall come. Of suche nature and condition, there was neuer anye Kyngdome in the Earthe, whiche bytde a'wayes encrease, for worldey Kyngdomes are at the laste diminished and broughte vnto nothing: so that by good ryghte thys name is proper to thys
kyng

of Christ Iesus.

Kingdome onely, that it alwaies is en-
creased, augmented and made greater.

Howbeit thys commeth to passe
meruellouslye, and contrarpe to all rea-
son. For all Kingdomes doe oppole
themselues against thys Kingdome,
euen the whole worlde is againste it,
so that it appeareth as thoughe it shoulde
decay, and were a diminished Kingdome,
for that the outwarde forme thereof
is nothing else but to dye, and to suffer
of euery one, so that reason is enforced
to say that the nature thereof consisteth
in diminishing and drawing to destru-
ction. But this hath sufficiently appea-
red to be otherwise. Hierusalem was a
most mighty Citie, which together with
all Iudea did strue againste the Chri-
stians with might and maine. The part
of the Christians was then very small,
but the parte of the Iewes was verpe
exceeding greateso the Empire of the
Iewes myghte bee well called an en-
creasing Emppire. But what came to
passe: After the space of .30. yeares, there
was

The King-
dome of
Christ is in-
creased af-
ter a mar-
uclous sort.

A prophesie by Esay

was not left one stone vppon another at Jerusalem. The state of the Iewes was vtterly ouerthrowen, and they disperſed ouer the whole worlde: then the Chriſtians were multiplied among al nations. Rome alſo then being chiefest empire in the worlde, did oppoſe it ſelfe againſt the miſerable and ſmall kingdom of Chriſt; but it was not long befoze Rome together with hir kingdome laye in the duſt, and the Chriſtians were ſpzed ouer the whole worlde. And ſo the kingdome of Chriſte is maruellouſly multiplied by the wonderfull woꝝks of the ſix names. Howbeit al thinges muſt be lookedfoꝝ, and receyued by faith; euen as they were al ſpoken and prophesied of in ſcripte.

Moreouer, there ſhall bee no ende of Peace as long as thys kyngdome ſtandeth, but it ſhall ſtande foꝝ euer, as it is ſayde. Such Peace no other kingdomes euer had, foꝝ it is not carnall Peace but ſpirituall, as we haue ſaid: And albeit this kingdom ceaſe to be encreaſed and multiplied

In the king
dome of
Chriſte
Peace ſhall
haue no
ende.

of Christ Iesus.

multiplied in the day of iudgement, whē the number of the electe is fulfilled, yet Peace shall not ceasse, but shall continue for ever without end. That is, there shall be onely eternall ioy, and perpetual gladnesse in this kingdome, whiche beginneth here by faith, and continueth vnto the life to come.

And of these wordes is gathered a strong reason, that the laste daye &c. the resurrection of the dead must needs come.

For it is manifest, and wee playnely see, that all the diuine Prophets are dead, euen Esay hymselfe, yea al Christians also dye. And yet notwithstanding it is said of al, that vnto them this Childe is borne, and vnto them this son is giuen, that he may be their king, & they liuing in his kingdome, may enioy perpetual & eternall Peace. Nowe he is not a king of the dead, but of the liuing: neither can the dead enioy eternall Peace, it foloweth therefore, that they muste all lyue, that is, they must arise from the deade, yea they do euen nowe lyue vnto Christ

A most certain proofe of the resurrection of the dead

H.

theyz

A prophesie by Esay

they sayng as he sayeth, Math. 22. *God is not the God of the dead, but of the living.* All the sentences of the Scripture whiche speake of the Kingdome of Christe, if they be duely and thzoughly considered, do conclude, that Christe muste be God and man, and that not onely hee muste rise from the dead, but that all men also muste rise. For if hee muste be an eternall king, it is necessary that he be Lord and Conquerour of Death and Synne: which necessarye proueth that hee is God, for y this is proper to God alone. And forasmuch as he is bozne man, it necessarily followeth that he muste dye, and yet rise againe, that hee maye bee a king for ever, for he that is dead can not be a king. If so be that the Sainds must be in his kingdome, and enioye eternall Peace, they also must rise frō the deade, for y Christ cannot be a king of y dead. So the damned also must rise, that they may receiue theyr reward, & be subdued vnder his scete as enemies, y so he maye be iudge and Lord both of the living, & also

of Christ Iesus.

also of the dead.

The same the text folowinge also doth confirme, whiche affyrmeth that thys peace shall haue no end, and that thys King shal sit vpon the thzone of Dauid, and vppon his Kyngdome. Now thys is sufficiētly manifeste, that the thzone and kingdome of Dauid did not flourish among Angels, but in earth ouer menne, namely ouer the people of Israell, & the nations inhabiting about them. Forther was Dauid an eternall King, nor could haue an eternall kingdome. This text therfore doth necessarily proue, that þe kingdom, which Dauid gouerned, being carnall and for a tyme, must be, and continue vnder this King spirituall and eternall. Moreover, they are dead which pertayned to the Kingdome of Dauid, they muste certainly therfore be raised frō þe dead, that vnder this eternal King, they may liue for euer. and inioy euerlasting peace. See how mystically, with how effectual reasons þe Scriptur confirmeth, þat mē must be raised frō þe dead:

Ps. ij.

and

Aprohesie by Esay

2. Timothe. 2.

e y Chyist y king must bee raised before al, and aboute all, beyng the firste fruits of them that slepte, as Paule doth excellently well admonishe Timothe, that he remember that Chyiste dyed, and is risen againe according to the Scriptures: As if he saide, thys seemeth so incredible and is so wonderfull, that vnlesse one sticke firmelye to the Scripture, reason cannot abide it, neither will anye man euer beleue it.

Ma obiection

*The aun-
swere.*

Some maye here obiecte and saye: But what shall become of vs Gentiles, whiche appertayned not to the Kyngdome of Dauid: Shall wee also come to the Kyngdome of Chyiste, when as the promise was made onelye to the Iewes? I aunswere that Esay in this his Prophecie, folowing the maner of al suche places of Scripture, doth promise Chyiste and his Kingdome to the Iewes only. For Chyist was promised only to the Iewes, as to the seed of Abraham, howbeit he was not exhibited to the Iewes only, as Paule witnesseth Ro. 15. saying

Nowe

of Christ Iesus.

Now I say that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made vnto the fathers.

And that the Gentiles might prayse God for his mer: according to y^e promise therfore Christ appertayneth to the Iewes only, but in respect of the exhibiting of him, & of the end therof, he appertaineth to the whole world. For it behoued that there should be a certaine peculiare people, to whom he should be promised, for that he could not be bozne of al people, nor of y^e seede of al, howbeit he was to be exhibited not to that people onely, but euen to the whole world. Wherefore there are other sentences of Scripture, which declare howe Christ was to be communicated to the gentiles also, albeit he was not promised to them, wherof Esay speaketh nothing here, but in the words going before he doth, where he sayth, Thou hast multiplied the people, and not increased their ioy. But here he speaketh of the promised king, yea he promiseth a king to the people of Israel, which shal sitte

*How
Christ pertaineth to the Iewes only and howe to the Gentiles.*

A prophecie by Esay
on the thzone and kingdome of David.

To order it, & to stablish it with iudgemēt &
with righteousnesse, from henceforth euen
for euer.

Christ shall
raigne for
euer.

This king doth not dye, leaning heirs
behind him, as did David, but he shal be
a king for euer, and shal eternally raigne
in his kingdome. Wherby again the re-
surrection of the dead, and eternal life is
proued as it were by certain witnesses.
Now he shal not gouerne and stablish
his kingdome with weapons, and with
troupes of armed men, after the maner
of y^e kings of this world, but with iudge-
ment and iustice, and he shal then begin,
when he is placed in his thzone, & shal
neuer after make an end. What iudge-
mente and iustice is, I haue else where
oftentimes declared, as where I haue
entreated of the Psalmes, &c. Now byie
by the sum of both is this: Christ shal so
first order and gouerne his kingdome, y^e
pure and sincere righteousnesse shal flo-
rishe therein, so that men in it shal anoyd
both

How
Christ shal
order and
stablish his
kingdome
with iudge-
ment and
righteousnes

of Christ Iesus.

both sinne, and vnrightheousnesse, & shall be free from them. That is called iudgement, which condemneth and punisheth al vnrightheousnesse and iniquity. Moreover, to make that the mē in this kyngdome be good, righteous, holy, & blameles, this is to order and stablish it with righteousness. All whiche he wil doe by hys holy spirite, which shal renue & change men. For seeing that al men be sinners and defiled with wickednesse, they pertaine nothing to his kingdome, wherin they onely muste be that are righteous, good and holy. Whych the prophet meaneth, when in effect he sayth: This king shal bring to passe y in his kingdom shal flourish righteousness & godnesse, and y his people shall be righteous and holpe, not by their owne workes, but he by his workes and spirite will order and stablish thē. Which is then done whē they beleue in him, and suffer him to worke in them by his word and spirit.

The zeale of the Lord of hostes wil performe this.

Whych

A prophesie by Eſay.

Why both not the Prophet ſay thus:
The grace & mercy of God wil do this,
ſo; as muche as it is mere grace and
not zeale. I anſwere that the Prophet
ſayes not ſo, ſo; that he had regarde to
ſaile teachers and Prophetes, which go
about to iuſtifie themſelues and the
people with lawes and works, by which
meanes faith and the promiſe of God,
together with Chriſt are wholly reiecte
and nothing accounted of. Which is ſo
unpleaſing unto God, that he both as if
were of a zeale ſuffer his worde and the
kingdome of Chriſt to come, where by
faith & his promiſe may be eſtabliſhed,
and the people neyther muſt ſoulpe be-
reyned, neyther meanes found to
beguile and deceiue
them.

22. 9. 19
FINIS.

thus:
to this,
te and
ophete
ade to
ich go
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